The Tryal of Spirits

Both in *TEACHERS* and *HEARERS*.

Wherein is held forth the clear Diſcovery and certain Downfal of the *Carnal* and *Anti-chriſtian Clergy* of theſe *Nations*.

Teſtified from the *Word of God* to the *Univerſity Congregations* in *Cambrige*.

By **William Dell**, Miniſter of the Goſpel, and Maſter of *Convil* and *Caius* College in *Cambridge*.

Whereunto is added,

A plain and neceſſary *Confutation* of divers *Groſs Errors* Delivered by Mr. *Sydrach Sympſon*, in a *Sermon* preached to the ſame Congregation at the *COMMENCEMENT*, *Anno* MDCLIII.

Wherein (among other things) is declared, That the *Univerſities* (according to their preſent *Statutes* and *Practices*) are not (as he affirmed) anſwerable to the *Schools* of the *Prophets* in the time of the *Law*; but rather to the Idolatrous *High Places*.

And that *Humane Learning*, is not a *Preparation* appointed by *Chriſt*, either for the *Right Underſtanding*, or *Right Teaching* the *Goſpel*.

With a brief Teſtimony againſt *Divinity-Degrees* in the *Univerſities*.

As alſo *Luther's* Teſtimony at large upon the whole Matter.

And laſtly, The *right Reformation* of *Learning*, *Schools*, and *Univerſities*, according to the ſtate of the *Goſpel*, and the *Light* that ſhines therein.

All neceſſary for the *Inſtruction* and *Direction* of the *Faithful* in theſe laſt times.

London, Printed and Sold by *T. Sowle*, next door to the *Meeting-Houſe*, in *White-Hart-Court*, in *Gracious-Street*,

BRITISH MUSEUM

To all the truly Faithful, the very little Flock of Christ in these Nations, now despised and almost worn out (according to the Prophesies) for the Word of God, and Testimony which they hold.

Grace be multiplyed unto you, and Peace, from God *our* Father, *and the* Lord Jesus Christ, *our* Head, *and* Hope.

I Could not chuse but *distinguish You* thus, from all the rest of the *People* of these *Nations* of what Condition or Quality soever, seeing *God* Himself hath first *done* it, having *chosen* you to *Himself* in *Christ*, and set you apart for *Himself*, as a *Pecular People*, *Zealous of Good Works*. And I have chosen to speak this only to *You*, *because You* are *all taught of God*, and have heard and learned from *Him* the *Truth* as it is in *Jesus*; and because *You* have an inward *Unction* from *God*, whereby *You* know the *Truth* from *Error*, though it be never so much *reproached* by *Carnal Christians*; and whereby You know *Error* from the *Truth*, though it be never so much *exalted* and *magnified* by Them. *You* are those *Spiritual Men* who judge All Things, because you have received the *Word* and *Spirit* of *Judgment* in *Christ*, from the *Fa-*

ther. Beſides, *You* are the *Men*, whom *God* will uſe in his *Greateſt* and moſt *Glorious Works*, which he hath yet to do in the *World*, to wit, in the *Deſtruction* of the *Kingdom* of *Anti-chriſt*, and the *ſetting up*, and *inlarging* the *Kingdom* of *Chriſt*; which Things, are not to be done by the *Might* and *Power* of *Worldly Magiſtrates*, (which it may be you have *not received*, and if you *had*, it would not be *helpful* here) but by the *Spirit of the Lord*, which You all have *received* in ſome meaſure. Yea farther, none but You, will be *contented* to live by *Faith*, and to follow *Chriſt* in *Untrodden Paths*, and to undertake *Impoſſible Works* to Fleſh and Blood; and none but *You* will be willing to have the reſidue of *Chriſt's Life* and *Works*. and of his *Sufferings* and *Death*, fulfilled in *your* Mortal Bodies.

It grieves me much to ſee ſo *many Men* as I have known once *hopeful* in the *Army*, and elſe where, to be *now* ſo full *gorged* with the *Fleſh* of *Kings*, and *Nobles* and *Captains*, and *Mighty Men*, that is, with their *Eſtates*, *Mannors*, *Houſes*, *Parks*, *Lands*, &c. that they can *now* be *contented* to take their *eaſe*, and to *comply* with the *World* and *worldly Church*, and the *Teachers* thereof, and can *perſwade* themſelves, that there is *enough* done for *their* time, after it hath fared thus *well* with them; and can leave the *Remainder*, to *Men* that are as *plain* and *mean* as Themſelves were at *firſt*, forgetting Him *who remembred Them, when they were in Low Condition. But they* that were *indeed Righteous* among them, are *Righteous* ſtill, and they that were *indeed Holy*, are *Holy* ſtill; and *Proſperity hath only ſlain the Fools*, as the *Scriptures* ſpeak. But *You Chriſtians* are

are Called, Choſen and Faithful, and You will ſtill be found with the *Lamb* on *Mount Sion*, and with the *reſt* who have his *Name*, and his *Fathers Name*, written in their *Foreheads*; and *you* dare ſtill own the *Ancient Truth*, *Cauſe* and *Work* of *Chriſt*, how great *diſadvantage* ſoever is for the *preſent* riſen up againſt it, through the *Apoſtaſie* of *Carnal Chriſtians*, the *Lovers* of this *World*. And *You* all know, that *all* that hath been done *hitherto* by the *Sword*, is but the *Preparation* of *Chriſts way* to his *Work*, and that the *Work* it ſelf is ſtill *behind*, and to be done by thoſe *Worthies* of the *Lord*, who love *Jeſus Chriſt* and his *Kingdom*, and *Coming*, a thouſand times better then the *preſent World*, and all the *beſt* things of it, yea their *own Lives*. Wherefore I advise *you* all, to whom now I ſpeak, to take *heed* that you neither *drink* nor *ſip* of the *Clergies Cup*, which carries in it, *the Wine of the Wrath of the Fornication of Anti-chriſt*; leſt having *drunk* thereof, you *fall aſleep* through the ſtrength of their *Inchantments*, and ſo are rendred *unable* to follow *Chriſt* any farther. For many *Powers* and *Magiſtrates* of the World, once *hopeful*, have been thus *overcome* and *ſeduced* into *Anti-chriſt's* Cauſe againſt *Chriſt*, to their *utter ruin* in the end. And how have the preſent *Clergy*, with their moſt *Plauſible Men*, attempted ſome of this *Preſent Power*; yea, ſome of the very Chiefeſt and moſt Godly in the *Army*, and have put into *ſome* (that I ſay not) *great* Danger? Wherefore remember *you* that Word of the *Lord* ſpoken by his *Angel*, *Rev.* 14.9 and 10. *If any Man Worſhip the* Beaſt *and his* Image, *and receive his* Mark *in his* Forehead, *or in his* Hand, *the ſame ſhall drink of the* Wine

of the Wrath *of* God, *which is poured out without mixture, into the Cup of his* Indignation, *&c.*

IF ANY MAN WORSHIP THE BEAST, that is, the *Anti-chriſtian Church* of the *Pope* and his *Prelates*, and *Clergy*, which is called the *Beaſt*, becauſe of its Fierceneſs and Cruelty againſt the *Saints*: Or, HIS IMAGE, that is, the Church or the *Biſhops* and *Presbyters*, which in a leſſer Volome, and leſs Letters, doth anſwer the Other, and is directly *like* it. Whoever ſhall WORSHIP THESE, that is, highly eſteem them for their *Humane Learning*, and *School-Divinity*, and *Sacredneſs* of their *Order*, and count them worthy of all *Honour* and *Reſpect*, and *worldly Maintenance*; and alſo to have Power in matter, of *Religion*, to allow and determine of *Doctrine*, and to appoint and inſtitute in matters of *Government*: And being Worldly Powers, do ſubject Themſelves, and all the Worldly People under them, to theſe Mens *Religion*, *Authority*, *Doctrine*, *Diſcipline*, &c. Whoever ſhall thus Worſhip them: Or, SHALL RECEIVE HIS MARK, that is, this Principal, that, *It is lawful to Puniſh and Perſecute Men in* Matters *that meerly relate to* Faith *and the* Goſpel, and this under pretence of the Glory of *God*, and Good of *Chriſtian People*; which is the BEASTS MARK in every Age, and under every Change of Outward Form: Whoever ſhall receive this Mark IN THEIR FOREHEAD, that is, to execute according to *Laws*, which the *Nations* have been ſeduced to make to this purpoſe; The ſame ſhall drink of the Wine of the Wrath of *God*, which is poured out without mixture into

to

to the Cup of Indignation, and he ſhall be tormented with Fire and Brimſtone in the preſence of the holy *Angels*, and in the preſence of the *Lamb*, and the ſmoak of their torment aſcendeth up for ever and ever.

Wherefore *You Faithful Ones* have great cauſe to be very well adviſed in theſe things, ſeeing the chief Deſign of *Anti-chriſt*, is to ſeduce the *Elect*, ſeeing he hath no Body *elſe* in all the World that dare oppoſe Him, or know *how* to do it, but *You*; and He *knows*, if He can prevail with *You*, all the World *beſides* will follow him *headlong*, as the *Gadarens* Swine ran into the Sea, and were choaked.

Now I have adventured, through the Inſpiration of the *Almighty*, to undertake Openly and Plainly againſt the *Clergy* and *Univerſities*, which in their Preſent State are the Reſidue of the Hour and Power of Darkneſs upon the *Nations*: And the Lord of his Grace hath helped me through this Work, by his Spirit of Counſel and Might. And ſo I have freely and willingly expoſed my ſelf for Chriſt and his Truths ſake, to all the Reproaches, Slanders, Revilings, Contradictions, (and if their Power ſhall ſerve) Perſecutions of the *Univerſities* and *Clergy*, and of all thoſe People High and Low, Bond and Free, who have received their Mark and Worſhip them; chooſing rather to ſuffer with *Chriſt*, and with *you*, his Seed, all manner of Tribulations, than to reign with *Them*; and much rather imbracing Chriſtian Communion, with poor plain Husband-men and Tradſmen, who believe in Chriſt, and have received his Spirit, than with the Heads of the *Univerſities*, and Higheſt and Statelieſt

of

of the *Clergy*, who under a ſpecious form of Godlineſs, do yet live in true Enmity and Oppoſition to the Goſpel.

I do indeed, freely acknowledge, that I have often been ready to complain to God in the anguiſh of my Spirit, that he had called Me, a very Bruiſed Reed, to a more difficult Task, in one Regard, than either *Wickliffe*, *Hus*, or *Luther*, thoſe ſtrong Pillars in the Houſe of God; to wit, Becauſe much of the groſs Body of Anti-chriſtianiſm, againſt which They chiefly ingaged, being done away by their Miniſtry, there ſtill remains the cunning and ſubtil Soul and Spirit thereof, which yet is All in All, in *Anti-chriſt's Kingdom*, though it be farther removed from the Knowledge and Notice of the common ſort of Chriſtians. And ſo *Myſtery of Iniquity*, is now become more *Myſterious* and Deceiving then in their Times; and as Perfect and Bitter Enmity againſt Chriſt and his Spirit, and the true *Temple* of God, the *Spiritual Church*, as ever was in all their Times, doth now prevail under the Name of *Orthodox Doctrine*, and the *Reformation of Religion, by the late Aſſembly of Divines*, which the Clergy are all now ready to ſet up, if they get the Secular Arm to ſtrengthen them thereunto, (of which now they have greateſt Hopes) and without which, their Religion can find no high place in the World.

Now wherein the *old Myſtery* of *Iniquity* is *renewed* amongſt theſe Men, that they would have an *outward Letter* and *Miniſtry*, of the *New Teſtament*, which is the *Miniſtration* of the *Spirit* and not of the Letter? and would have the *Secular Magiſtrate*, to have Right and Power,

er, to *enforce* men to ſuch a *Religion*, as *Himſelf* judges *True*, by the *Help* and *Counſel* of thoſe *Miniſters*, which Himſelf judges *Orthodox*: as if ſome Men were able to *teach* ſpiritual things, and all to *underſtand* them, by *Natural Reaſon* made uſe of, and *improved*, which yet theſe Men deny in *Terminis*, whilſt they *aſſert* it in the *Principle*. For, they will not leave it to the *Father*, to *draw* whom He *pleaſeth* to the *Son*; neither will they leave it to the *Spirit*, to chooſe what *Living ſtones he pleaſeth*, to build them together to be the *Habitation of God*: but the *Eccleſiaſtical ſtate*, having *ſeduced* the *Temporal*, do make them *believe* that the *Magiſtrates Worldly Power*, in union with their *worldly Religion* may make a *National Church* of all, that they between Themſelves, *pleaſe*; and may *allow*, and *ſet up*, ſuch a *Doctrine* for *Orthodox*, which *theſe Men* who are in *Academical Degrees*, and *Eccleſiaſtical Orders*, do approve for *Such*; though the *Spirit* of *God* in all Believers *teſtifies*, that *theſe Men* have not the *mind* of *Chriſt*, but of *Antichriſt*, in all they *teach*, and *act*, and *counſel*; in their *Aſſemblies*, *Churches*, *Doctrine*, *Ordinances*, *Works*, *Duties*, *Dayes*, *Times*, *Faſtings*, *Thankſgivings*, and *Every* Thing elſe: Yet theſe having the *outward Carcaſs* or *Appearance* of *Religion*, though deſtitute of the *inward Soul* of it, which is true *Faith* and the *Spirit of God*, do cozen not only the meaner People but the very Magiſtrates of the World, who are glad to hear, that the Clergy have given them ſuch high Power in the Kingdom of Chriſt, and made them Magiſtrates in both Worlds; though indeed in

the

the end, it be not for the Magiſtrates Advantage, but wholly for the Clergies.

And thus is the *Myſtery of Iniquity* grown more Myſterious now then heretofore. But this is our Comfort and Help, that God ſtill cauſes his Light to ſhine forth proportionably to his People, to diſcover every new Change and Form of the *Myſtery of Iniquity*. And though the *Myſtery of Iniquity* in every Age, is Myſterious enough, to cozen all the Unbelieving World, though never ſo Wiſe and Learned; yet is it never able to deceive the Faithful, who have always ſufficient Light from God to diſcover it, and ſufficient Grace to overcome it.

And now *You faithful* and *beloved Ones*, to whom I have ſpoken all this, ſtand You faſt, and depart not from Chriſt, his Word and Work (all which You know in Faith) for any Good or Evil things that may befall you in this ſhort Life; but finiſh in Faith and Patience, the Work which God hath given you to do, in your ſeveral Places, waiting for the Glory which ſhall be given you at the Revelation of our Lord Jeſus Chriſt; in Whom I remain, though moſt unworthy,

Your humble and faithful Servant
in the Goſpel,

25 SE 60

W. D.

THE

THE Tryal of Spirits.

1 John 4. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets are gone forth into the World.*
2. *Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God.*
3. *And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God: And this is that Spirit of Anti-christ whereof you have heard, that it should come, and even now already it is in the World.*
4. *Ye are of God, little Children, and have overcome them, because Greater is he that is in You, than he that is in the World.*
5. *They are of the World, therefore speak they of the World, and the World hears them.*
6. *We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth, and the Spirit of Error.*

IN this Scripture, we may take notice of these *six* things. *Six observable things in this Scripture.*

1. The *Apostle* gives notice to the Beloved Congregations of Spiritual Christians, of a *Great Evil* risen up in the World, which (if not *carefully* heeded) might occasion some great Trouble and Danger to them; *Many false Prophets* (saith he) *are gone out into the World.* v. 1.

2. He preſcribes them a ſufficient *Remedy* againſt this Evil, ſaying, *Believe not every Spirit, but try the Spirits, whether they are of God.*

3. That the *Faithful* may be able to make a *right Judgment* of Spirits, he gives them one ſhort *Rule of Tryal*, which yet comprehends in it ſelf *all Rules*; verſe 2. and 3. *Hereby know we the Spirit of God; every Spirit that confeſſeth that Jeſus Chriſt is come in the Fleſh is of God; and every Spirit that confeſſeth not that Jeſus Chriſt is come in the Fleſh, is not of God*, &c.

4. He ſhews them with *whom* theſe *falſe Prophets*, who have the Spirit of *Anti-chriſt*, ſhould not prevail; to wit, with none of the *true Chriſtians of God*, v. 4. *Ye are of God, little Children, and have overcome them; becauſe Greater is he that is in you, than he that is in the World.*

5. He ſhews them, with whom the *falſe Prophets* ſhould prevail, to wit, with the *World* and *Carnal People*; verſe 5. *They are of the World, therefore ſpeak they of the World, and the World heareth them.* The *World* ſeeking its own things, receives *Anti-chriſt*, and his *Prophets*.

6. He ſhews, how the *Spirit* of *Truth* and *Error* may be known in the *People*, as well as in the *Teachers*; to wit, by the *Peoples* cleaving, either to the *Teachers* of *Truth*, or to the *Teachers* of *Error*; verſe 6. *We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth, and the Spirit of Error.*

Theſe *ſix* things are held forth to us, in this *Scripture*, and they are all very Profitable and Neceſſary for the *true Church* to be acquainted withal, eſpecially in theſe laſt of the laſt Times. I ſhall begin with the *Firſt*, which is,

The

The First Point.

1. Point.

The Great and Dangerous Evil, of which the Apostle gives notice to the Church of Believers; and that is, *The going out of false Prophets into the World.*

The great evil endangering the Church.

Many false Prophets are gone out into the World.

AND here is it to be noted, that from the very beginning of the World, there have been two *Seeds* or *Generations* of Men, very contrary the *one* to the *other*, as is evident in *Gen.* 3. 15. where God saith to the Serpent, *I will put Enmity between Thee and the Woman, and between thy Seed and her Seed*; so that the Serpent hath his Seed, as well as the Woman her Seed; and this was the Woman's Curse, to have her *sorrows and conceptions multiplied*, and to bring forth the Serpent's Seed, as well as her own, that is the Children or Seed of the *first Blessing*; and both these contrary Seeds do partake of one and the same common *Nature* or *Humanity*. And one of these Seeds are called, the *Sons of God*; the other, the *Sons of Man*, Gen. 6. 6. And *both* these, being the Children of one *Adam*, according to the *Flesh*, are yet distinguished by several Spirits, that dwell in them, and *inspire* them: For the *Spirit of God*, that is, the Spirit of Righteousness and Truth, doth *inspire* the *one*; and these are truly called, the *Children of God*, as *Paul* saith, *Rom.* 8. *As many as are led by the Spirit of God, they are the Sons of God.* And the *Spirit* of *Satan*, which is the Spirit of Wickedness and Error, doth *inspire* the *other*; and these are truly called, the *Sons of Men*, who all *have sinned, and are deprived of the Glory of God.*

Note. Two contrary Seeds from the beginning of the World.

The two Seeds distinguished by the Spirits that dwell in them.

They act differently about Mankind.

Now theſe two different and contrary *Spirits*, which have dwelt in theſe two diſtinct *Seeds*, have begun to *act* preſently from the very beginning of the World, each one according to its own *Nature*, and to trade and traffick about *Mankind*, and out of it, to bring forth *Children* to themſelves, *like* to themſelves in all things; and ſo one hath endeavoured to beget and bring forth the *Children* of *God*, and of *Truth*; the other, the *Children* of *Men*, and of *Error*: And to this end, the one hath held forth the *Truth* of *God*, by the true *Spirit* of *God*; the other hath held forth *Error* and *Falſhood*, yet as it were the *Truth*: The *one* hath endeavoured to bring Man unto God, through true *Faith* and *Repentance*; the *other* to turn Men from God, through *Sin*: The *one* hath ſought to work *Salvation in Men*, the *other Deſtruction*.

The falſe Spirit the moſt commom in the World.

Now the *falſe Spirit* hath been the moſt *common* in the World, and hath had the greateſt *Opportunities* and *Advantages* to *multiply* it ſelf, ſeeing it finds the whole World already lying in Wickedneſs, and fully prepared to receive it ſelf.

The true Spirit more ſcarce.

But the true *Spirit* hath been found in very *few*, and that from the beginning; for there have been but few *true Prophets*, who have had the *true Spirit*, and have ſpoken the *true Word*; as you may ſee all along in Scriptures, eſpecially in the times of *Elijah* and *Micajah*; but *Chriſt* ſaith, *Many falſe Prophets ſhall ariſe and deceive many*; and *Peter* ſaith in his ſecond Epiſtle, Chap. 2. verſ. 1, 2. *That as there were falſe Prophets among the People*, that is the Jews, *ſo there ſhall be falſe Doctors and Teachers among the Chriſtians*, who ſhould *privily bring in damnable Hereſies*; and *that many ſhould follow their pernicious ways*.

So

So that, as there have been *many* falſe *Prophets* from the *beginning*, ſo eſpecially in the Days of the *New Teſtament*; for the more *Chriſt* hath appeared by his *Spirit* to lead Men into *Truth*, the more hath the *Devil* appeared by his *Spirit* to lead Men into *Error*; and this is properly called *Anti-chriſt*: For *Fleſh* and *Blood* is not *Anti-chriſt*, but a *Spirit* contrary to *Chriſt's Spirit*, that dwells in *Fleſh* and *Blood*, and *chiefly* among thoſe that profeſs the *Chriſtian Religion*: This is *Anti-chriſt*.

No *Spirit*, in the *Jews* or *Gentiles*, is properly called *Anti-chriſt*, but the *Spirit* of *Satan* in *falſe Chriſtians*, appearing as an *Angel* of *Light*, this is *Anti-chriſt*. Before *Chriſt* came in the *Fleſh*, the *Devil* was an *evil Spirit*, and a *Lyar*, and a *Murderer*, and the *Unclean Spirit*, and *Prince* of this *World*; but he was not properly *Anti-chriſt*, becauſe *Chriſt* was not then come in the *Fleſh*. The *Devil* was the *Devil* before, and did dwell and work in *Evil Men*; but from the beginning of the *Chriſtian Church*, he is called *Anti-chriſt*, and that not *every where*, but in the *Church* or *Kingdom* of *Chriſt*: For *Anti-chriſt* is a Spirit that *diſſolves Jeſus*, and that not *openly*, but *ſubtilly* and *cunningly*, yea, under the *name* and *pretence* of *Jeſus*, he is wholly *contrary* to Him. Wherefore, the *diſcerning* of *Spirits*, as it hath been neceſſary from the beginning of the *World*, ſo alſo it is eſpecially neceſſary in the Days of the *Goſpel*, wherein the *Myſtery* of *Iniquity* is become moſt *Myſterious*, through the operation of *Anti-chriſt*, in thoſe *Many* falſe *Prophets which are gone forth into the World*. And ſo we proceed to the ſecond Point.

2 Point

The Second Point.

The Remedy againſt falſe Prophets.

And that is this, *That Sufficient Remedy, which the Apoſtle preſcribes to the true Church, againſt that great Evil of many falſe Prophets being gone out into the World.*

Now the *Remedy* the Apoſtle preſcribes to the *Faithful* againſt theſe *falſe Prophets*, is not, that they ſhould ſtir up the *Secular Power*, to *Impriſon*, *Baniſh* or *Burn* Them, that ſo they might be rid of Them; for this is *Anti-chriſts* proper Remedy againſt thoſe that oppoſe *Him*; but the *Apoſtle* ſhews a more *Chriſtian Remedy*, which is this, *Believe not every Spirit, but try the Spirits whether they be of God*; and this *Remedy* alone is *ſufficient* for the true *ſpiritual Church* of the Faithful in *every Age*, to preſerve it ſafe and ſound againſt all *falſe Teachers* whatſoever, and their *falſe Doctrines:* neither doth it *deſire* or *need* any other. Wherefore in this Caſe the *Apoſtle contents* himſelf, to give only this *Caution* to the Faithful, *Believe not every Spirit, but try the Spirits whether they be of God.*

Note.

Belive not every Spirit, &c. That is, *every one* that ſpeaketh of *Spiritual Things.* Whence it is plain, that we neither ought raſhly and haſtily to *believe* every Man's Doctrine, nor yet raſhly and unadviſedly to *cenſure* and *condemn* it, till it be heard and known what it is: But it is a *Chriſtian's* duty to *prove all Things, and to hold faſt that which is Good*, upon Proof, as *Paul* adviſeth; wherefore *John* alſo adds here, *But try the Spirits whether they be of God.*

Chriſtians have right and power to try Spirits.

Whence we note, *That Chriſtians have Right and Power to try and judge the Spirits and Doctrines*

of

of their Teachers: and this is evident by many plain Scriptures, as

Matth. 7. 15. *Beware of false Prophets* (saith Christ to the Faithful) *which come unto you in Sheeps cloathing, but inwardly they are ravening Wolves; ye shall know them by their Fruits.*

Matth. 16. 6. *Jesus said unto them, Take heed and beware of the Leaven of the Pharisees, which is Hyprocrisie.*

Matth. 24. 4. *Jesus said, Take heed that no Man deceive you, for many shall come in my Name, saying, I am Christ, and shall deceive many.*

John 10. *My Sheep hear my voice, and know my voice, and a Stranger will they not hear, but flee from him, for they know not* (that is, *own not*) *the voice of Strangers. And all that came before me are Thieves and Robers, but the Sheep did not hear them.*

By all which *Scriptures*, and many more that might be added, it is manifest, that the *Faithful, the true Sheep of Christ*, have *Right* and *Power* to judge of the *Spirits* and *Doctrines* of the *Teachers.*

Let *Fathers, Schoolmen, Doctors, Councels, Assemblies of Divines, Universities, Ministers*, propound and publish what *Doctrine* they please, the *Sheep of Christ*, the *Faithful Flock*, have *Power* and *Authority* from Christ himself, to *try* and *judge*, whether the Things they speak be of *Christ*, or of *Themselves* and of *Anti-christ*. And this Power the faithful People ought not to part with, neither for any *fear*, nor for any *favour.*

Yea, it most nearly concerns the *Faithful*, to try the *Spirits*, and judge the *Doctrines* of the *Teachers*, for these *two* Considerations among others. *It concerns the Faithful to try the Spirits for two Causes.*

First. *First*, Becauſe we muſt *each one* give an *account* for *Our ſelves* before the Judgment-ſeat of Chriſt: Wherefore it concerns every one of us, to look to our own *Eternal Condition*, and not to leave this care to *Others* for *Us*. In *Death* and *Judgment*, Each one muſt anſwer for *Himſelf*; and therefore we ought to be as certain of the *Word of God*, on which we build our Immortal Souls, as we are ſure we *live*, and are *Creatures*; we ought, I ſay, to be ſure *Our ſelves*, and not to truſt any Body for us, in this great *Matter* whereon depends either *Eternal Life*, or *Eternal Death*.

Secondly. *Secondly*, It concerns us to try the *Spirits* and *Doctrines*, becauſe *otherwiſe* we may eaſily *miſtake*, and inſtead of *Anti-chriſt* and his *Diſciples*, daſh againſt *Chriſt* himſelf, and his precious *Saints*. Yea, we have ſeen how the *World* and *worldly Church*, not being able to try the *Spirits* and *Doctrines*, have Contradicted and Crucified the *Son* of *God* himſelf, and have Reproached and Perſecuted all his *People*, who are baptized into one *Spirit* with him; and doing this, they have thought they have done God *good ſervice* too; and all becauſe they were not able to *judge* of the *Spirit* and *Truth* of *Chriſt* in *Himſelf* and his *Members*, but have followed the *Judgment* and *Councel* of the chief *Guides* in the *outward Church*, who have cauſed them to err, and to miſtake *Truth* for *Error*, and *Error* for *Truth*, *Chriſt* for *Anti-chriſt*, and *Anti-chriſt* for *Chriſt*.

Wherefore it concerns *every one*, to be wiſe to *Salvation* for *Himſelf*, and to try the *Spirits* for himſelf, and not to content himſelf to ſay, thus ſaid *Auguſtine*, *Ambroſe*, *Hierom*, &c. or this was the *Judgment* of the *Fathers*, or thus have the

the *Councels* or *Univerſities* determined, or thus do our *Miniſters* teach us; but if thou art one of *Chriſt's Flock*, thou muſt have skill to know and judge for *Thy ſelf*, which is *Chriſt's* Spirit and Doctrine, and which is *Anti-chriſts*; otherwiſe thou wilt certainly *miſcarry*, in this great Matter, and be *undone* for ever. If thou build on *Men* in theſe things, and canſt not judge for *Thy ſelf*, thou wilt be ſure to be undone.

The Clergy have uſurped to themſelves this power of trying Spirits.

But now this *Power* of *Trying Spiris*, and *Judging Doctrines*, which *Chriſt* hath given his true Flock, and which they ought to have upon ſo good Grounds, the *Teachers* of the *falſe* and *Anti-chriſtian* Church, that is, the *Common Clergy*, diſtinguiſhed by ſeveral Names, Titles, and Degrees, have *robbed* them of, and have falſly and treacherouſly *arrogated* to *themſelves*, the *Power* of trying *Spirits*, and judging *Doctrines*, and have ſaid, that it belongs to the *Clergy* or *National Miniſtry*, and their *Councils*, and *Aſſemblies* of *Divines*, to Judge of *Spirits*, whether they be *right* or *falſe*; and to Judge of *Doctrines*, whether they be agreeable to *Gods* Word, or no; and that all *Chriſtians* ought to expect their Judgment and Determination, and to *ſubmit* to it, and to depend on it, as on an *Oracle* from *Heaven*, yea, though it be, not only *without*, but alſo *againſt* their own perticular *Judgment*.

And theſe Men (I mean the Clergy) through the *Eccleſiaſtical* and *Temporal* Power which they had gotten, have ſtriken great *fear* into the *whole World*, and have miſerably vexed innumerable *Conſciences*, with a grievous and laſting Bondage, and have even driven them to Diſpair, whilſt none durſt approve or own any *Spirit* or *Doctrine*,

Doctrine, though never ſo manifeſtly of *Chriſt* and his *Goſpel*, without their Allowance and Approbation; ſo mightily hath the Power of *Anti-chriſt* prevailed in the *World*, and that againſt the expreſs *Word* of *Chriſt*.

Now the *ground* of this their *Anti-chriſtian Pride*, and *Uſurpation* is this, That they arrogate to Themſelves, that They are the *Guides* and *Shepherds* of all *Chriſtian-Men*, and are to teach them the *Goſpel*, which they are only to receive from *their Lips*; whereas *Chriſt* hath promiſed his *true Church*, that they ſhall be *all taught of God*, and ſhall *hear and learn Themſelves from the Father*, and hath alſo promiſed to ſend them the *Spirit*, to lead them in all *Truth*, and to give them an *Annointing*, to teach them *All Things*.

By this Uſurpation the Clergy have made themſelves Maſters in the Church of God.

Now they by *robbing* the Faithful of this Power, and *arrogating* it to Themſelves, have made themſelves contrary to Chriſts Command, *Lords* and *Maſters* in the *Church of God*, and have *uſurped* to themſelves *Superiority* and *Authority* over other *Believers*, and have *ſubjected* all the World to their *Opinion* and *Judgment* the things of God; by which means, they have ſet wide open the Flood-gates to *Anti-chriſt* and his *Kingdom*, to break in upon the World, and to overflow it, whilſt they had robbed all *Chriſtian People* of their own *Judgment* in all Things of God, and had made them to depend wholly on the *Judgment* of the *Clergy*.

And had not *Chriſtian People* thus *unchriſtianly* delivered up their Judgments to the *Clergy*, and that in the very Higheſt Points of Religion, *Chriſtianity* had not been ſo miſerably *blinded* and *corrupted* as it is, and the *Myſtery* of *Iniquity* had not ſo much prevailed in the *World*, as now it hath.

hath. For when *Chriſtians* would not *try* the *Spirits* whether *They* were of *God*, and the *Doctrines*, whether they were the *Word of God* or no, but thought this a matter too High for them, and would refer and ſubmit all to the Judgment of their *Miniſters*; then *Anti-chriſt* (the Apoſtle of the Devil) came forth *boldly*, and *proudly* exalted *Himſelf* above all that is called *God*, and his *Kingdom*, above all the Kingdoms of the *World*, having firſt put out both the *Eyes* of Chriſtians, by taking away from them their Right and Power of *trying* Spirits and *judging* Doctrines.

But when *true Chriſtians* ſhall ſearch the *Scriptures* (as God I truſt hath now fully put into their hearts to do) and ſhall *juſtly* and *lawfully* take to *themſelves* the Power which *God* hath given them, to try *Spirits* and *Doctrines*, then *Anti-chriſt*, and his *Agents*, the *carnal Clergy*, muſt ſoon be brought down: For the Faithful by that *Word* ſhall ſoon perceive, that *They* are not of *God*, nor their *Doctrine* of that *right Goſpel*, which is after the *Mind* of *Chriſt*.

Well then, by what hath been ſaid, You, who are of *Chriſt's* true *Sheep* may perceive, that it is evident by the *Word*, that faithful *Chriſtians* have Right and Power to try Spirits and Doctrines, tho' *Anti-chriſt*, for many Ages hath robb'd them of this Priviledge.

The Gift of Trying and Diſcerning Spirits, is a Common Grace in the true Church.

For (that I may ſpeak a little more to this matter) the *Tryal of Spirits* doth unqueſtionably belong to *all Men*, who have received the *Spirit* of God: For to this *Spirit* of *God* which dwells in the *faithful*, the Gift of *Diſcerning Spirits* is inſeparably annexed: And the *Spirit* of *Chriſt*, which truly dwells in all true *Chriſtians*, cannot *deceive*,

not

nor be *deceived* in the *Tryal* of *Spirits*. So that this now is a *Common Grace*, that in ſome meaſure belongs to *all* true Chriſtians, who have received the *Unction* that teacheth them all things, and is true, and is no lie.

And tho' there be in the Church *Diverſities of Gifts* from the ſame *Spirit*, which are given to *ſome*, and not to *others*, as *Tongues*, and *Interpretation* of Tongues, and *Miracles*, and *Gifts* of *healing*, &c. mentioned by *Paul*, 1 *Cor.* 12. yet this gift of *Trying Spirits* is given to *All* in ſome meaſure, that have received the *Spirit*. For as in the *Natural Body* there are *ſeveral Gifts* given to *ſeveral Members*, which are not given to *all* the members, *as Seeing* to the *Eye*, *Hearing* to the *Ear*, *Walking* to the *Foot*, &c. but *Feeling* is given to *all* the *Members*; ſo alſo in the *Body of Chriſt*, that is, the *ſpiritual Church*, *ſeveral Gifts* are given to ſeveral Saints, but the *Tryal of Spirits* and *Doctrines* to Saints, who have received the *Spirit*; and *if any have not Chriſt's Spirit he is none of His*; and if any have Chriſt's *Spirit*, he can in ſome meaſure diſcern and judge of all *Spirits* in the World: And the more any Man receives *Chriſt's Spirit*, the more able is he to judge of all Other *Spirits*.

Wherefore they who are *true Believers*, and have received *Chriſt's Spirit*, their Judgment is to be preferred in the *Tryal of Spirits*, before the Judgment of a whole *Council* of *Clergy-Men*.

And they only, who can *try Spirits* by the *Spirit* of *God*, and *Doctrines* by the *Word* of *God*, written in their hearts by the Spirit, are fit to commend *Miniſters* to the *Work* of God: That is, the *Congregations* of the *faithful*, and not *Univerſities*, and *Aſſemblies of Divines*.

And

And thus you may perceive that, *ſeeing many falſe Prophets are gone out into the World*, it concerns the *faithful*, as they tender their own *everlaſting Salvation*, not to *believe every Spirit* that ſpeaks of Chriſt, and his Kingdom and his Things, but to *Try the Spirits whether they be of God.*

Object. But now (it may be) ſome will be ready to ſay, We ought indeed to try the *Spirits*, ſeeing there are many *falſe Prophets* in the *World*; but we hope there are no *ſuch Perſons* among us, but only ſome *up-ſtart Men*, with their new *Light*, who with their *Novelties* and *Fancies* trouble the *Nation*, and would fain turn all things *up-ſide down*, and we know theſe well enough already, and do ſufficiently deſpiſe them. *Objection.*

Anſw. It is very like you do; but yet let me ſay to you, Men, Brethren, and Fathers, underſtand Your ſelves, and and know what ye do in this matter. For at the beginning of the *Reformation* by the Miniſtry of *Luther*, *Zuinglius*, *Calvin*, and divers others, precious Servants of *Jeſus Chriſt*, the *Popiſh Clergy* applyed all theſe Scriptures, *Try the Spirits whether they be of God, for many falſe Prophets are gone out into the World; and beware of falſe Propkets, which come to you in ſheeps clothing, but inwardly are ravening Wolves*; I ſay, theſe, and the like places of Scriptures, they applyed to theſe *Godly Men*, and yet they Themſelves were the *falſe Prophets* indeed, and the Other, whom they termed ſuch, were *true Ones.* Wherefore it is *poſſible* for You to be miſtaken as well as They, and no doubt but you will be miſtaken, except the *Lord* be gracious to you, and give you his *own Spirit*, by which alone you can make a Right *Judgment* in this Matter. *Anſwer.*

Wherefore,

False Prophets not easily discerned:

Wherefore, that he that reads may understand, you must know, that the *false Prophets* are not so easily discerned as you think; for they seem to be *true Prophets*, and Godly, Holy, Learned, Orthodox Men, Men of Eminency and Renown in the *Church* and *State*: And so to *flesh* and *blood*, and the *Wisdom* and *Religion* of the World, it will be a difficult, yea, an *impossible* thing to find them out: For the *false Prophets* have several *glorious Vails* over them, to hide and obscure them from *common Knowledge*.

Because of their several Vails under which they lye hid.

Wherefore we declare unto you from the *Word* of the *Lord*, touching these *false Prophets*, who shall do so much mischief.

First. 1. That they shall not proceed, or come forth from among the *Jews*, or *Turks*, or out of the barbarous Nations, but they shall arise out of such as are called *Christians*.

Secondly. 2. Seeing among *Christians* some are openly *prophane* and *evil*, others seem to be *Religious* and *Godly*, the *false Prophets* shall be found among the *better sort*; and therefore saith *Christ*, They shall come in *Sheeps clothing*, as if they were of *Christ's* own flock: And *Paul* saith, *They have a form of Godliness*, that is, they shall be painted over gloriously, with all *appearances* of Truth, Righteousness, Honesty, Goodness, and all the names of Godliness.

Thirdly. 3. Seeing amongst those that seem to be the better sort of *Christians*, some give themselves to the *Ministry* of the Word, and some do not; the *false Prophets* shall be found among those *Christians*, who take upon themselves to be *Preachers*, as *Paul* testifies, *Acts* 20. where having called together to the *Elders* and *Teachers* of the Church of *Ephesus*, he saith to them, *ex vobis ipsis*, *out*

of

of your Own Selves *ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.*

4. And ſeeing among thoſe who are *Miniſters*, ſome are *light*, and *vain*, and *carnal*, and *formal* Perſons, and others are Men of great *Worth* and *Reputation*, and ſeem to be the precious *Members* of *Chriſt*, and even Pillars in the Church, ſo that the Common People think, that all *Religion* would go down with ſuch *Good Men*, they having ſome Gifts and enlightnings of the *Spirit*, and ſeeming more than *ordinarily* godly, religious, wiſe, holy, ſober, devout; now the *falſe Prophets* ſhall be found among Theſe. And as they who oppoſed *Chriſt* at his *firſt* coming in the fleſh, ſeemed more *wiſe*, and *holy*, and *eminent* in the Church than the *reſt*, as the *Scribes* and *Phariſees*, who ſat in *Moſes*'s Chair, and had the *outward Letter* of the *Word* in all exactneſs, and the *outward Form* of *Religion* in all ſtrictneſs; ſo they, who do, and ſhall moſt oppoſe *Chriſt* in his coming in his *Spirit*, and ſhall contradict his *Word*, and reſiſt his *Servants* and *Witneſſes* of his *Truth*, do, and ſhall appear more Wiſe, Holy, Learned, and Godly, than the reſt of the *Teachers* of the *Church*. *Fourthly.*

And thus you ſee, that the *falſe Prophets* of *Anti-chriſt* ſhall ariſe among *Chriſtians*, and among *ſuch* Chriſtians as ſeem to be *Godly*; and and among ſuch ſeeming *Godly* Chriſtians as *Preach the Word*; and among ſuch *Preachers* of the Word as ſeem to be of greater Worth and Eminency than the reſt: And ſo in all theſe *Regards* it will be a *hard matter* to diſcern them.

2. Again, Such Perſons, of ſuch *appearance* of Worth and Holineſs as theſe, do uſually get to their ſide the Greateſt and Higheſt *Perſons* in the *2. Difficulty in trying falſe Prophets.*

the Kingdoms and Nations, and do obtain, not only their *Countenance* and *Favour*, but also their *Power* and *Authority* for themselves.

3. *Difficulty* 3. By both these means (to wit, their *seeming Holiness*, and their *Interest* with Worldly *Powers*) they exceedingly enlarge their *Credit* and *Reputation* with the World, and do get Multitudes of People and Nations to entertain them.

For *Anti-christ* could not deceive the *World* with a company of *foolish*, *weak*, *ignorant*, *prophane*, *contemptible* Persons, but he always hath the *Greatest*, *Wisest*, *Holiest*, and most *Eminent* in the *visible Church* for him, and by these he seduces and subjects to himself, even the whole World.

4. *Difficulty* Besides, they that are *against Him*, and his *false Prophets*, are but a very *handful* of *Saints*, who have the *Spirit* of *Christ*, and through his *Spirit* discern Them, and oppose Them; and for so doing are *despised* and *hated* of all the World.

Wherefore it is a harder matter to try these *false Prophets*, than we are well aware of. And yet, as hard as it is, the *Apostle*, by the *Spirit*, hath given us a *manifest* and *certain Rule of Tryal*: And this is the third general thing I named.

3. *Point.* *The Third Point.*

The Rule of Tryal. To wit, *The sufficient Rule, whereby the true Church may thoroughly try the Spirits and Prophets, how cunningly and subtilly soever they are disguised*; and this he lays down, *verse* 3.

Hereby know we the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God: And every that confesseth not that Jesus Christ

Christ is come in the Flesh, is not of God, &c.

Now this *Scripture* we may understand *two* ways.

A two-fold understanding of this Scripture.

1. Of a *right Knowledge* of *Jesus Christ* in his own Person.
2. Of a *true Receiving* of this *Christ* into us by *Faith*.

1.

First. *Of the right Knowledge of Christ in his own Person.*

Of a right knowledge of Christ.

1. For whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the Flesh*, &c. This gives us to understand, that he is true *God*, and *was* before he *came* into the Flesh.

1. *That true God.*

2. Whereas he saith, *Every Spirit that confesseth that Christ is come in the Flesh*; This gives us to understand, that he is *true Man*, our very *Brother*, partaker of the same Flesh and Blood with us.

2. *That true Man.*

3. Whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the Flesh*, &c. This also gives us to understand, that in *Him*, *true God* and *true Man* are *united* into One inseparable *Person*.

3. *That both are united in Him in one person.*

4. Whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the Flesh*, &c This gives us occasion to consider the *End* of his Coming; seeing *God* did not become *Man* in *vain*, or for some *slight Cause*, but that he might *Redeem* unto God, all those whom the *Father* had *Elected* in Him, and save them perfectly from the Law, Sin, Death and Hell: And hence we may rise up to conceive of his *Offices*, to wit, of his *Priestly*, *Prophetical* and *Kingly Office*, and of the *Infinite Vertue* and *Efficacy* of them.

4. *The End wherefore this excellent Person came into the World: Whence flows the Knowledge of his Offices.*

Now he that makes this *Confession* of *Jesus Christ*, from the *Revelation* of the *Father*, *is of*

God; and he that ſpeaks *otherwiſe*, is not of *God*.

Of a right receiving of Chriſt.

2. But Secondly, We may underſtand this *Scripture*, not only of the *true Knowledge* of *Jeſus Chriſt*, but alſo and eſpecially of the *true Receiving* of Him by *Faith*: *Every Spirit* (ſaith he) *that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God*; that is, he is of God, that *believes* and *acknowledges* that the Son of the *Living God* is come, not only into that *Humanity* of *Chriſt*, that was born of the *Virgin*, but alſo, that he is come into *Us*, and dwells in *Us*; according to theſe Scriptures, *That Chriſt may dwell in your Hearts by Faith*: And *Chriſt in you the Hope of Glory*: And *Know ye not that Chriſt is in you, except you be Reprobates*, &c. Wherefore the *true Prophets* do not only acknowledge, that *Jeſus Chriſt* is come into his *own Fleſh*, but alſo into *theirs*, which by this means is made *His*; and that *Chriſt* is in *them*, of a truth, and dwells in *them*.

For *Anti chriſt* himſelf, and his *Miniſters*, do all acknowledge, that *Jeſus Chriſt* is come into that Fleſh, which he did aſſume of the *Virgin*; but they will not confeſs, that *this is true, in Him, and in Us*: They will acknowledge, the *Myſtery of God manifeſted in the Fleſh*, as to *Chriſt* the *Head*, but they will deny it, as to the *Church* his *Body*: And ſo, whilſt they ſeparate the *Head* from the *Body*, and the *Body* from the *Head* in this Myſtery, they do *ſolvere Jeſum*, they diſſolve *Jeſus*.

I ſay ſome hold, that the *Eternal Word*, or *Divine Nature*, came indeed into that *Fleſh* which was born of the bleſſed *Virgin*, but they will by no means allow it to come into *Ours*, through our Union with him by Faith: Only they ſay,

Some

Some *created Habits*, or *Gifts* of *Grace* come into us, or in our *Flesh*, but not *Christ himself*, or the *Divine Nature*, or *Son of the living God*. And so these Men set up these *Created Gifts* and *Graces* in the Members, instead of *Christ* Himself, the *Head*.

And yet these *Teachers* make a glorious Shew in the Flesh; and this is *Anti-christ*; to wit, when Men think that these *created Habits* of *Grace*, (which they fancy) will *renew*, *comfort*, *sanctifie* and *save* them; and so do make to themselves of Them, a glorious, but yet a false *Christ*.

Wherefore let us know, that he that denies Jesus Christ in the *Members*, is, though not so *great*, yet as *true Anti-christ*, as he that denies Jesus Christ in the *Head*: And he that denies *Christ* dwelling in our Hearts by Faith, to be, and to be alone, Wisdom, Righteousness, Sanctification and Redemption to *Us*, as he that denies Him to be the *Power*, *Wisdom*, and *Righteousness* of *God* in *Himself*.

The sum of this matter is this, That the *true Spirits* or *Prophets* do acknowledge, not only that *Christ* the Son of the Living God is come into that *Son* of *Man*, which was born of the *blessed Virgin*, but also that *Christ* is come into Them, and dwells in Them, as in his own true and proper Members.

And so, he that hath *Jesus Christ* dwelling in his *Heart*, is a *true Prophet*; and he that hath not *Christ* dwelling in his Heart, is a *false Prophet*, though his Knowledge and Religion be never so *high*, and *glorious*, and *holy* also in the *opinion* of the World. And this is the *chief Sign* and *Mark*, whereby we may know the

true Prophets and *true Chriſtians*, from the *falſe Prophets* and *falſe Chriſtians*.

Objection. *Object.* Now if any ſhall ſay, But how ſhall we *know* whether a Man hath *Chriſt* dwelling in his *Heart* or no? And ſo conſequently, whe-he be a *true* or *falſe Prophet?*

Anſwer. *Anſw.* I anſwer, You ſhall certainly know it, by the truth of the *Word of Chriſt* in him, and by the truth of the *Life of Chriſt*, in reference to his *Office* in the *Word*.

Signs where by the true Prophets are diſcerned from the falſe.

1. Firſt then, the *true Prophets* are to be diſcerned from the *falſe*.

By the Truth of the Word of God in them.

The true Prophets ſpeak the true Word of God.

For the *true Prophets* ſpeak the *true Word* of *God*, even the *Word* of *Wiſdom*, the *Word* of *Righteouſneſs*, the *Word* of *Life*, the *Word* of *Power*, the *Word* that is able to *ſave*, which is the true *Goſpel Word*. For this is the *Covenant* that *God* hath made with *Chriſt* and his *Seed*, ſaying, *Iſa.* 59. 21. *My Spirit which is upon thee, and my Word which is in thy mouth, ſhall never depart out of thy Mouth, nor out of the mouth of thy ſeed, nor out of the Mouth of thy ſeeds ſeed, from henceforth and for ever.*

How did Chriſt:

And this was perfectly fulfilled in *Chriſt*; for *that* Word, which in the *beginning* was *with God*, and *was God*, was made *Fleſh* in him, and *dwelt* in him; and out of *that* Word *Jeſus Chriſt* ſpake all that ever he *ſpake*; his whole *Doctrine* did flow from that *Eternal Word* which dwelt in him.

And his Diſciples.

And *Chriſt* communicated to the *Diſciples* the ſame *Word* which he had received, as he ſaith, *John* 17. 8. *I have given to them the Words that thou*

thou gaveſt me, (that is, the Word of Righteouſneſs and Life) *and they have received them, and have known ſurely, that I came out from thee, and they have believed that thou didſt ſend me*; and ſo that Word, which they *Themſelves* received by Faith, they alſo held forth to *Others*, as *John* ſaith, 1 *John* 1. 1. *That which was from the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled, of the Word of Life, declare we unto you.*

And to this alſo *John* the *Baptiſt* gives Teſtimony, *John* 3. 34. Where he ſaith, *He whom God hath ſent ſpeaketh the Words of God*, not the Words of *Men*, or *Angels*, but of *God*; and this is *true*, both in *Chriſt* and in his *Seed.*

The falſe Prophets ſpeak not the Word of God, but their own, or other Mens Words

But now the *falſe Prophets* ſpeak not the Word of *God*, for they have it not in their *Hearts*; but what Word they have in their *Hearts*, that they ſpeak; and ſo they ſpeak the Words of their *own Reaſon*, *Wiſdom* and *Righteouſneſs*, or of *other Mens*; but beyond *Humane Things* they do not go, whether they pretend to *high Notions* on the one hand, or to ſound *Orthodox Doctrine* on the other hand.

Now of this, *true Chriſtians* are to take ſpecial *notice*; becauſe, as the *true Word* of God is the greateſt *Commodity* to the Church that can be, and brings the *preſence* of *Chriſt*, and all the *things* of *Chriſt* along with it; ſo the *Word* of *Man* is the greateſt *Miſchief* to the Church that can be; for it brings *Anti-chriſt*, and his *Kingdom*, and all his *Things* along with it. And thus doth vain *Philoſophy*, and *School Divinity* (which is an unlawful mixing of Philoſophy with the outward Letter of the Word) *pervert* all things

in the Church of *carnal* and *falſe Chriſtians.*

2. *They ſpeak it by the true Spirit of God.*

2. As the the *true Prophets* ſpeak the *true Word* of God, ſo alſo they ſpeak it by the *true Spirit* of God, and not by their *own Spirit:* and thus did *Chriſt*, who ſaith of himſelf, *The Spirit of the Lord is upon me, for he hath annointed me to preach the Goſpel*, and ſo he ſpake the *Word* of *God* by the *Spirit* of *God.*

And *Chriſt* commanded his *Diſciples* to ſtay at *Jeruſalem* till they had received the *Spirit*, and *then* to go forth and *preach*; becauſe he *knew* they could not preach *Gods Word* aright, without *Gods Spirit*; and alſo *Chriſt* ſaith of all the *Faithful*, that *it is not they that ſpeak, but the Spirit of their Father that ſpeaks in them*; yea, and the *whole Goſpel* is called, the *Miniſtration of the Spirit.*

And ſo in the right ſence of it.

Now the *true Prophets*, ſpeaking the *Word* of God by and in his *Spirit*, do alſo ſpeak it in the *Right ſence*, and after the *true mind of Chriſt*, as *Paul* ſaith of himſelf, and of other Believers who had received the *Spirit*, *We have the mind of Chriſt.*

The falſe ſpeak without the Spirit.

But the *falſe Prophets*, though they ſpeak the *Word* of the *Letter* exactly, and that accordingly to the very *Original*, and Curioſity of *Criticiſms*, yet ſpeaking it without the *Spirit*, they are *falſe Prophets* before *God* and his *true Church*; ſeeing all *Right Propheſie* hath proceeded from the *Spirit* in all *Ages* of the World, but eſpecially it muſt ſo proceed in the Days of the *New Teſtament* wherein *God* hath promiſed the largeſt effuſion of his *Spirit.*

And ſo do miſtake the mind of Chriſt.

And they ſpeaking the *Word* of the *Letter* without the *Spirit*, do wholly miſtake the *mind* of Chriſt in *all*, and under the *outward Letter* of the

the Word of *God*, do only bring in the *mind of Man.* And this is one of the greateſt *Deluſions*, and moſt miſchievous *ſnares* that can be laid in the Church, to bring in the *Word* of Chriſt without the *mind* of Chriſt, yea, to bring in the *word* of Chriſt, againſt the *mind* of Chriſt, and according to the *mind* of *Anti-chriſt*: this is the *effectual operation* of Error, whereby all Hypocrites and falſe Chriſtians are *deceived*, and that without all *hope* of recovery.

And thus you ſee, that the *true Prophets* bring the *true Word*, and bring it alſo by the *true Spirit*, and this manifeſts them to be of *God*: but the *falſe*, either bring not the *true Word*, or if they bring the *Word* in the *Letter*, yet they bring it without the *Spirit*, and thus it is manifeſt, *they are not of God.*

Object. But ſome will object here: If a Man preach the *Word* in the *Letter*, even Good, Sound and Orthodox *Doctrine*, no doubt but ſuch a Man is to be *heard*, and he may do much *good* in the Church, though he wants *Chriſt's Spirit*: This I have heard from very many, who have thought they have ſaid *ſomething*. Objection *Whether a Man deſtitute of the Spirit, may not be a profitable Preacher.*

Anſw. But to this I anſwer: That they who want *Chriſts Spirit*, which is the *Spirit of Propheſie*, though they preach the *exact Letter* of the *Word*, yet are *falſe Prophets*, and not to be heard by the *Sheep*. Anſwer.

1. Becauſe under the *New Teſtament*, we are not to regard the *Letter* without the *Spirit*, but the *Spirit* as well as the *Letter*, yea, the *Spirit* more than the *Letter*: and therefore *Paul* ſaith, that *Chriſt* ſhall deſtroy *Anti-chriſt* with the *Spirit of his Mouth, and the Brightneſs of his Coming*; he ſcarce takes any notice of

the *Letter*, but calls the true preaching of the *Goſpel*, the *Spirit of Chriſt's Mouth*, or the *Miniſtration of the Spirit*. And therefore the *ſpiritual People* cannot joyn to *that* Miniſtry, where the *Spirit of Chriſt* is wanting, though there be the *outward Letter* of the Word in it.

2. They that preach only the *Outward Letter* of the Word without the *true Spirit*, they make all things *Outward* in the Church, and ſo carry the People, with whom they prevail, only to *Outward Things*, to an *Outward Word*, to *Outward Worſhip*, *Outward Ordinances*, *Outward Church*, *Outward Government*, &c. whereas in the *true Kingdom of Chriſt* all things are *Inward* and *Spiritual*, and all the *true Religion of Chriſt* is written in the *Soul* and *Spirit* of Man, by the *Spirit of God*; and the *Believer* is the only *Book*, in which *God* Himſelf writes his *New Teſtament*.

3. They who preach the *Outward Letter* of the Word, though never ſo *truly*, without the *Spirit*, do (as hath been ſaid) wholly miſtake the *Mind* of Chriſt in the *Word* for want of the *Spirit*, which is the only *true* and *infallible Interpreter* of his Mind; and ſo under the *Outward Letter* of the Word, preach their *own* Mind, and not *Chriſt's* Mind; and do make all the *Scriptures* ſerve their own Turns, even their own Worldly Ends and Advantages, and nothing elſe.

4. They that preach the *Outward Letter* of the Word without the *Spirit*, can with *ſuch* a Word both live *Themſelves*, in all the *inward Evils* of corrupted Nature, and allow *Others* to do ſo too. And thus the *Goſpel*, which in the *Spirit* of it, is the *Judgment of ſin*, is made in the

the *Letter* of it, the *Covering* for ſin, and the *Encouräger* of it; ſeeing ſuch Men, who have the *Letter* of the Word in their Mouth, do live in the *inward Corruptions* of their Hearts, more *ſecurely* and *quietly* than other Men.

5. Laſt of all, let us know, that whoever doth agree with *Chriſt*, never ſo exactly in the *Letter*, and yet differs from him in *Spirit*, is a very *Anti-chriſt*. And therefore when the *Devils* in him that was Poſſeſſed, ſaid to Chriſt, *We know thee who thou art, the holy One of God*, and ſo agreed very exactly with the *Goſpel* in the *Letter*, yet Chriſt *forbad them to ſpeak*, becauſe they ſpake not by a *right Spirit*. And Chriſt hath ſaid, *Whoever is not with me*, (that is, in the Spirit) *is againſt me*, though he have the ſame *outward Letter*, of the Word with him.

And ſo, as Chriſt builds up his *Church* by his *Spirit* through his *Word*; ſo *Anti-chriſt* builds up his *Church* by the *Word* without the *Spirit*: and *Chriſts* Church and *Anti-chriſts* do often differ very *little* or *nothing* in *Word* or *Letter*, yet do always *infinitely* differ in *Spirit*.

Wherefore to *conclude*, Let us know, that *that* Church that hath the *Word*, if it wants the *Spirit*, is *Anti-chriſts Church*; and that *that Miniſtry* that uſeth the *Word*, and wants the *Spirit*, is *Anti-chriſts Miniſtry*; and that all Works, Duties, Prayings, Preaching, Faſting, Thankſgiving, *&c.* witho *Chriſt's Spirit*, are nothing but the very *Kingdom of Anti-chriſt*, and the *Abomination of Deſolation*.

And ſo I proceed to the *ſecond* general Rule of *Tryal*, which I propounded, whereby we may diſcern the *true Prophets* of *Chriſt*, from the *falſe Prophets* of *Anti-chriſt*, and that is: *The ſecond general Rule of the Tryal of Spirits.*

By

By the Truth of the Life of Christ, in reference to his Office *in the Word.*

The true Prophets are known by the truth of the Life of Christ.

And *here* I shall give you *many Tryals*, how you may certainly know and discern the *false Prophets* of *Anti-christ* from the true, humble, and faithful *Ministers* of *Jesus Christ*.

And the *Lord Jesus Christ*, before *whom* we are all present this day, and before whose *Tribunal* we shall all be Judged, He knows, that I shall not *purposely* speak any thing at this time, either to *please my self*, or to *displease You*; but I shall desire to speak all out of very *faithfulness* to Him, who *hath remembred me when I was in low condition, for his Mercy endureth for ever.*

1. *Sign*

The *first Sign* then, whereby the *true Prophets* may be discerned from the false, is this:

The true Prophets sent of Christ.

First, the *true Prophets* are all *sent of God.* So was *Moses* whom God *sent* to the children of Israel, and bid him tell them, that *I AM, even the God of Abraham, Isaac and Jacob, hath sent him to them*; and he gave him a proportionable measure of his *Presence*, to cause them to believe it. And *Christ* a greater *Prophet* than *Moses*, even the *Head* of all the Children of God, said by *Isaiah*, chap. 48. 16. *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning, and now the Lord and his Spirit hath sent me.* And every where in the *Gospel*, He still declares, how *he came not of Himself, but his Father sent him.*

And as the *Father* sent *Christ*, so *Christ* sends all his *Seed*, the *true Ministers* of the Gospel, as is manifest, *John* 20. 21. where Christ said to his Disciples, *As my Father sent Me, so send I You*;

You; which he ſpake not only touching *Them*, but touching *All* that ſhould believe in his Name through their Word; And *Paul* alſo ſaith, *Rom.* 10. 15. *How ſhall they teach except they be ſent?* So that *true Preaching* comes from *true Sending*, and this comes from the *Grace* of God.

God hath not committed the choiſe of his Miniſters to any ſort of Men.

Now I deſire you farther to take notice, that *God* hath reckoned the *Choiſe* of his *Miniſters*, one of the *weightieſt* things that belong unto his *Kingdom*; wherefore he would never commit the *truſt* of this to any *Sort* of *Men* whatſoever. Yea, *Chriſt* himſelf did not *chooſe* his Diſciples at his own *Humane Will*, but only at the *Will* of *God*, and therefore was much in *Prayer* before he choſe them.

And the *Apoſtles* themſelves durſt not of *Themſelves*, when they were all met together, *chooſe* any one into the room of *Judas*, but they betook themſelves to *Prayer*, and deſired the Lord to ſhew whom *He had choſen*. And *Acts* 13. The *Spirit ſaid*, *ſeparate me* Barnabas *and* Saul *for the work whereunto I have called them*. And *Paul* tells the *Galatians*, that he was an Apoſtle, *not of Men, nor by Men, but by Jeſus Chriſt and God the Father.*

By all which *Scriptures* we may *perceive* what care the Lord hath always had, to ſend his *own Miniſters* Himſelf into his *own Church*, and would have his *true Church* receive no Miniſters but ſuch as *He ſends* them.

He ſends them himſelf.

And the *great* and *chief* ſending into the Church is from *God Himſelf*, as we ſee in *Moſes*, and all the *Prophets*, and in *Chriſt Himſelf* the *Head* of them, and in all the *Apoſtles*, and in all *Believers*.

Now

The proof of his ſending them.

Now the *proof* of a Mans *ſending* from God is *this*, to be *annointed* with the *Spirit*: as *John* 20. 22. When Chriſt ſaid to his Diſciples, *As my Father ſent me, ſo ſend I you*, He *breathed* upon them, and ſaid, *Receive the holy Spirit*: For his *Father* ſent him *only* by pouring out *his Spirit* on him; and he ſends them ſo *only*; and he that ſaith, *The Unction of the Spirit alone is not ſufficient for the Miniſtry of the New Teſtament*, he denies *Chriſt* and his *Apoſtles* to have been *ſufficient* Miniſters, and he *perverts* the *Scripture*, and *ſeduces* the People.

Now the *true Teachers*, through the *pouring* forth of the *Spirit* on them, they do truly know *Chriſt Himſelf*, and the great *Myſtery* of the Goſpel, and all the *things* that are freely given us of *God*; and they are alſo filled with *Love* to their *Brethren*, and are enabled to *confeſs* the *Truth*, and to *do* thereafter, and to *contemn* the *World*, and patiently to *ſuffer* rebukes, *&c.* all which is a *ſufficient Proof* of any ones Sending from God.

And thus the *true Prophets* are all *ſent of God*, which is their great comfort and ſupport in all trouble and difficulties, becauſe *he that ſends them, is ſtill with them. Lo* (ſaith Chriſt) *I am with you always, to the end of the* World.

The falſe Prophets run without ſending

But now on the *contrary*, the *falſe Prophets* and *Miniſters* of *Anti-chriſt* are *not ſent of God*, but are ſent and appointed by *Men*, and that thro' their *own* deſire, and ſeeking. And of ſuch the *Lord* complains, *Jer.* 23. 21. *I have not ſent theſe Prophets, yet they ran; I have not ſpoken to them, yet they propheſied:* But *becauſe I ſent them not, neither commanded them, they ſhall not profit this People at all, ſaith the Lord*, v. 32.

And

And *Chriſt* ſaith, *Many falſe Chriſts, and falſe Prophets, ſhall* ariſe: *i. e.* are not ſent of *God*, but ſhall ariſe of *Themſelves*. And *Paul* ſaith to the *Elders* of the Church of *Epheſus*, Acts 20. *Out of your ſelves ſhall Men* ariſe, *ſpeaking perverſe things, to draw Diſciples after them.* They *ariſe of Themſelves*, they are not *ſent of God.*

Now *ſuch Teachers* as theſe do uſually *ſpring* up in the Church, through *Academical Degrees*, and *Eccleſiaſtical Ordination*; which two *things* have *poured* forth into the Church whole *ſwarms of falſe Prophets*, and *Anti-chriſtian Miniſters*, never ſent of God, nor annointed of his Spirit, to the *irreparable damage, prejudice*, and *ruin* of the People and Nations who have received them, with their *falſe* and *poyſonful Doctrine.*

Wherefore all thoſe *Teachers* who are not *ſent of the Lord* and his *Spirit*, but ariſe of Themſelves, and come into the Church in the *ſtrength* and *might* of their *Degrees* and *Orders*, they are all *falſe Prophets.*

The Second Sign.

The *true Prophets*, who are *ſent of God*, take all their *Warrant* and *Authority* from *God*, for what they teach, and do not at all regard *Men*, or build on *Them*. And this hath all along made the *true Teachers* ſo *bold*, and ſo *confident*, in the Name of God, againſt the World and worldly Church: So *Iſaiah* 50. 4, *&c.* ſaith, *The Lord God hath given me the tongue of the Learned, that I ſhould know how to ſpeak a word in due ſeaſon to him that is weary; he wakeneth morning by morning; he wakeneth my ear to hear as the Learned.*

True Prophets take all their warrant from God in what they teach.

The learn'd, i.e. they who are taught of God, and have heard and learned of the Father: who are the learnedeſt Men in the World, whatever the fooliſh and ignorant World ſaith to the contrary.

The

The Lord hath opened mine ear, and I was not rebellious, neither turned away back.

For the Lord God will help me, therefore ſhall I not be confounded; therefore have I ſet my face as a Flint, and I know I ſhall not be aſhamed.

He is near that juſtifies me; who will contend with me? Let us ſtand together, who is mine Adverſary? Let him come near me.

Behold the Lord will help me; who is he that ſhall condemn me? Lo they all ſhall wax old as a garment, the moth ſhall eat them up. See here the admirable confidence of a *Teacher ſent* from *God.*

And ſo alſo our *Lord Jeſus Chriſt* in the days of his *fleſh*, how *bold* was He in his Miniſtry, coming in the Name of the Lord, and having his Authority and Doctrine from Him! how *boldly* did he reprove the *Scribes* and *Phariſees*, the chief Teachers of the *Jewiſh* Church! And what a clear and glorious *Confeſſion* of the Truth of *God*, did he hold forth againſt all their *Oppoſition* and *Contradiction?*

And the *Apoſtles*, when the Rulers, Elders, and Scribes, and *Annas* the High Prieſt, and *Caiaphas*, and *John*, and *Alexander*, and all the *kindred* of the High Prieſt were gathered together, and threatned them, and ſtraitly charged them, to preach no more in *that* Name, they anſwered, *Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye: For we cannot but ſpeak the things which we have ſeen and heard,* Acts 4. v. 19.

And ſo *Wickliffe*, *John Hus*, and *Luther*, who were ſent of God, did take all their *Authority* from God *alone*, and ſo were *bold* and *confident*, each of them in their time, againſt the *whole World.*

But

But now the *falſe Prophets*, who come of *themſelves*, and by the ſending of *Men*, they do all by the *Authority* and *Warrant* of *Man*; and accordingly do joyn themſelves together, by *ſecular Power*, to bring about their *Doctrines* and *Deſigns* in the Church; and from the *civil Authority* they procure Leave and Power to publiſh their *Doctrine*, and ſet up their *Diſcipline* in the Church, and to ſuppreſs what ever is *contrary* thereto; and without this *Worldly Licenſe* and *Authority*, they neither *can* nor *dare* do any thing: And are never *bold*, but when the *Authority* of *Man* is for them. But the *true Prophets* (as hath been ſaid) do only take their Authority from *Chriſt* for what they *teach*, and are bold in his Name *only*, to hold it forth: And ſo after they have *publiſhed* the Word in *Faith*, in the *ſame Faith* they leave the *Maintenance* and *defending* of it to him alone, whoſe Word it is; and they neither *publiſh* it for Man's *commanding*, nor *ſmother* it for Man's *forbidding*.

Falſe Teachers take all their Authority from Man.

Wherefore thoſe *Teachers*, who have not their *Warrant* from *Chriſt* for their Doctrine, and are not *bold* in his *Name* alone, but do *derive* all their Authority and Encouragement from *Men*, to ſpeak and act in the things of God, they are all *falſe Prophets*, and *Miniſters* of *Anti-chriſt*.

The Third Sign.

3.

The *true* and *faithful Teachers*, as they are *ſent* of *God*, and take their *Authority* from *God*, ſo in all their Doctrine, they only hold forth *Jeſus Chriſt*. And this they have learned from *God* Himſelf.

True Prophets, they only preach Jeſus Chriſt.

For the *Father* ſpeaking immediately from *Heaven*, preached nothing but *Chriſt*, ſaying, *This*,

This is my beloved Son, in whom I am well pleaſed, hear him: And this he ſpake *thrice* from the *Excellent Glory*; manifeſting, that He himſelf had no *Higher* thing, nor no *Other* thing to declare to the World, than his Son *Jeſus Chriſt*, in whom alone are hid all the *Treaſures* of all true and ſpiritual *Wiſdom* and *Knowledge*.

The *Son* alſo in all his Miniſtry, only declared who *Himſelf* was, whom the *Father* had given to the *Elect Church*, ſaying, *Pſal.* 2. *I will publiſh the Decree, whereof the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee:* And in all his Miniſtry only declared *Who* he was, and to what *End* his *Father* had given him, ſaying, *I am the Bread of Life, which cometh down from Heaven; he that cometh to me ſhall never hunger; and he that Believeth in me ſhall never thirſt:* And, *I am the Way, the Truth, and the Life; no Man cometh to the Father but by me.* And all his *Doctrine* and *Works* were to this *end*, that we might believe that *Jeſus is the Son of God*, and that believing in him, we might have *Eternal Life*.

Non dixit Chriſtus ſuo primo Cœtui, Ite & prædicate mundo Nugas; ſed verum illis dedit Fundamentum; & illud tantum ſonuit in ore Ipſorum. *Dantes.*

The *Apoſtles* alſo of the Lord, after they had received the *Spirit*, did go up and down the World, only preaching *Jeſus*, and *Repentance*, and *Remiſſion of ſins in his Name*.

And *Paul*, a laborious Preacher, through the Grace of God, did renounce and reject all his *Worldly Learning*, and all his *Humane Accompliſhments* and *Excellencies* in the *Miniſtry* of the *Goſpel*, and preached nothing but the *right Knowledge* of *Chriſt*, and *right Faith* in Him, as He himſelf teſtifies, *Phil.* 3. 7. *&c.* ſaying, *What things were gain to me, thoſe I counted loſs for Chriſt; yea doubtleſs, and I count all things but loſs for the Excellency*

Excellency of the Knowledge of Jeſus Chriſt my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in Him, not having my own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith; That I may know Him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, and be made conformable to Him in his Death, if by any means I might attain to the Reſurrection from the Dead.

And he alſo tells the *Corinthians*, that he deſired to *know nothing amongſt them, but Jeſus Chriſt and him crucified.*

And thus the *true Teachers* preach nothing but Chriſt, and Him they preach, not according to their own *Humane* Conceptions and Apprehenſions, but according to the *Revelation* they have received from the *Father* by the *Spirit.*

The falſe preach nothing leſs than Chriſt.

But on the contrary, the *falſe Teachers* preach nothing leſs than *Chriſt*, and *Faith* in him: But they *chiefly* teach the *Law*, and *Moral Doctrine*, and *Works*, or elſe *Philoſophy*, and *Philoſophical Subtilties* and *Speculations*, which yet the *Apoſtle* hath expreſly forbidden, *Col.* 2. 8. ſaying to the Faithful, *Beware leſt any Man ſpoil you through Philoſophy and vain Deceit, after the Tradition of Men, after the Elements of the World, and not after Chriſt; for in Him dwells the fulneſs of the Godhead bodily; and ye are compleat in Him, who is the Head of all Principality and Power:* And ſo we need not turn from *Chriſt* to *Philoſophy*, that vain Deceit.

Wherefore they who Preach not the *Myſtery* of *Chriſt*, through the *Revelation* of the Father,

and the Spirit, but *Moral Vertues and Vain Philoſophy*, inſtead of Chriſt, are all of them *falſe Prophets*, and *Miniſters* of *Anti-chriſt*.

4. *The Fourth Sign.*

The true Prophets preach Chriſt for love, and not for gain.

The *true Miniſters* and *Prophets* of *Chriſt*, as they only hold forth *Chriſt*, ſo they hold him forth only for the *Love* of *God*, and their *Brother*, and not for any *worldly Profit* or *Gain*.

Thus *Chriſt* taught his Diſciples, out of the *Love* of *God*; as he ſaith, *I delight to do thy Will, O my God, yea thy* Law *is within my Heart*; that is, his *Love to God*. And alſo out of *Love to his Brother*; for *having loved his own, he loved them to the end*; and out of this *Love* taught Them; as he ſaith, *I have called you Friends*; *for whatſoever I have heard from my Father, I have declared unto You*.

And as he taught out of *Love Himſelf*, ſo he hath commanded all *His Seed* to teach one another, out of the ſame *Love*, and hath given them his *Spirit*, which is *Love*, that thereby they might *Love* both *Him*, and their *Brethren*; and therefore Chriſt (knowing how difficult a Work it was, to feed his Sheep with the *right* and *ſound Doctrine* of the *Goſpel*; and that none could or would perform this, except they loved *Chriſt* from their very Heart root) ſaid thrice to *Peter*, *Peter, doſt thou Love me? doſt thou Love me? doſt thou Love me? Then feed my Sheep, my Lambs, my Sheep:* And *Paul* ſaith, *The Love of* Chriſt *conſtrained him to teach the Goſpel.* And the *fruit* of the Spirit, in all Believers, being *Love*; in this *Brotherly-Love*, they ſerve one another in the Goſpel.

And

And as Chriſt himſelf did not *ſell* his Spiritual Travel to his *Church*, for Worldly *Profit* or *Gain*; no more do his true *Seed* and *Servants*; for ſaith *Paul*, Acts 20. 33. *I have coveted no Man's Silver, or Gold, or Apparel; yea your ſelves know, that Theſe Hands have miniſtred to my Neceſſity, and to Them who were with me:* And 2 Cor. 12. 14. *Behold the third time I am ready to come to you, I will not be burdenſome to you, for I ſeek not Yours but You.* And v. 17. *Did I make a Gain of you, by any of them whom I ſent unto you? Or did* Titus *make a Gain of you? walked we not Both in the ſame Spirit?*

And thus the *true Teachers* do not ſeek any *Temporal Gain* or *Commodity*, from the Hands of Men by their *preaching*, but do truly and chearfully teach out of the *Love of Chriſt*, and their *Brother*.

The falſe Preach for Gain, and not for Love of Chriſt.

But on the contrary, the *falſe Teachers*, though they do not teach the *Goſpel* (being deſtitute of the Spirit) but *Vain Phyloſophy* and *Humane Doctrines* inſtead of it, yet will they *live by the Goſpel*, and not by the Labour of their Hands, in a lawful Calling; they will have the *Temporal Goods* of the Church, and yet not miniſter the *Spiritual Treaſure* of it; and what they do miniſter they do it for *Reward*, as it is written, *Micah* 3. 11. *The Prieſts teach for Hire, and the Prophets divine for Money; and he that puteth not into their Mouths, they even prepare War againſt him.*

And to ſhew they Preach for the *love of Gain*, they are brought up to the *Miniſtry* as to a *Trade* to live by; and they run in this way, from *one* Place to *another*, from a *Leſſer* to a *Greater* Living, and where they may *Gain* moſt of this

World, *there* will they be ſure to be: Yea, ſo much are they addicted to their *Worldly Advantage*, that they had rather *Chriſt's Kingdom* ſhould never be *ſet up* in the World, nor *Anti-chriſts* never be *thrown down*, than ſuffer any *Loſs* or *Diminution* in their Profit, Power, Dignity, Authority, or in any Worldly thing, whereof they have got the *Poſſeſſion* and *Injoyment*.

Wherefore they that teach *Chriſt*, not for the *love of Chriſt*, and their *Brother*, but for *Temporal Gain*, and Worldly Advantage *only*, are all of Them *falſe Teachers*, and *Miniſters of Anti-chriſt*.

The Fifth Sign.

5. The *true Teachers* teach Chriſt to others, as they have been taught him of God, only for the *Glory of God*, and not out of *Vain-glory*. Wherefore Chriſt ſaid of himſelf, *John* 8. 50. *I ſeek not mine own Glory*. And *John* 7. 18. *He that ſpeaketh of himſelf ſeeketh his own Glory; but he that ſeeketh the Glory of him that ſent him, the ſame is true, and no unrighteouſneſs is in him:* So that whoever ſpeaketh from *God*, ſeeketh *Gods Glory*: And ſo alſo *Paul* ſaith, 1 *Theſſ.* 2. 6. *Nor of Men ſought we Glory, neither of You, nor yet of Others.*

The true Prophets Teach for the Glory of Chriſt, and not for vain Glory.

So that true *Teachers* do not preach the Word to win to themſelves *Glory* in the World, and *Praiſe*, and *Applauſe* from Men; but do rather ſeek the *Glory of God* by their Doctrine, though *Hypocrites* and *Carnal People*, for this cauſe do *deride* and *ſcorn* them.

The falſe ſeek their own Glory, neglecting Chriſts.

But on the contrary, the falſe *Theachers* ſeek above all things their *own Glory* by the *Miniſtry*, and to this end,

1. They

1. They get to themſelves *Titles* and *Degrees* in the Univerſity, for their *pretended Knowledge in Divinity* above other *Chriſtians*; and by theſe *Degrees* they get the *uppermoſt* Seats in the *Synagogues*, and Greetings in the *Markets*, and are called of Men, *Doctor, Doctor*, which Chriſt hath expreſly forbidden in his *Goſpel*.

2. Having got ſuch *Titles*, they go forth in their *own Name* as Men of *approved* Religion, Learning, Reputation and Worth, and for *ſuch* they make account the World ſhould receive them.

3. They eſpecially deſire to Preach to *Rich* Men, and *Great* Men, and Men in *Place* and *Authority*, that from *Them* they may have Protection, Favour, Preferment, and a Quiet Life, and care not much to Preach to the *poor*, *plain*, *mean* People, by whom they can expect no Worldly Advantage.

4. To this end alſo, they ſpeak in the Words which *Man's Wiſdom* teacheth, and ſo mingle *Philoſophy* with *Divinity*, and think to *credit* the Goſpel with *Terms of Art*, and do *ſprinkle* their *Sermons* with *Hebrew*, *Greek*, *Latin*, as with a *Perfume* acceptable to the Noſtrils of the *World*.

In a word, they Preach all things in a *Pleaſing Spirit* to the World, that they by all may get *Glory* to *Themſelves*, and may be accounted, with *Simon Magus*, ſome *Great Ones*: And in all this, they ſhew they ſpeak of *Themſelves*, and not of *God*; ſeeing they ſeek not *God's Glory*, but their *Own*; for, *He that ſpeaketh of Himſelf, ſeeketh his own Glory*.

Wherefore they who by their Miniſtry do not ſeek the *Glory of God* alone, and of his *Son Je-*

Jus Christ, but seek their *own Glory*, and the *Praise of Men*, as the *Clergy* generally do, and not least of all in this *Place*, They are all of them *false Prophets*, and *Ministers of Antichrist*.

6. *The Sixth Sign.*

The true Prophets endure Reproaches and Persecutions with Meekness.

The *true Preachers* and *Ministers* Christ, when they are Opposed, Resisted, Slandered and Persecuted for the *Word's* sake, they endure it with all *Meekness*, *Humility* and *Patience*. Thus Christ endured all the Reproches, Contradictions, Revilings, and Persecutions from the *Jews*; and *when he was reviled, reviled not again; when he suffered he threatned not, but committed himself to him that judgeth righteously*, 1 Pet. 2. 23. And *Paul* saith of himself to the *Corinthians*, 1 Cor. 12. 12. *You had the signs of my Apostleship in all Patience.*

The false are angry against the Reproofs of the Word.

But on the contrary the *false Teachers*, when any Truth is preached that they *know* not, or that is against their *Gain* or *Glory*, they *snarl* and *bark* at it, and *bite* Them that bring it. And therefore saith *Paul*, *Beware of Dogs*, Phil. 3. 2. not Dogs by *Nature*, but by *Practice* and *Condition*. Now a *curst Dog* lying on a *rich Garment*, or *soft Carpet*, at his ease, as long as he may *lye still* he is very *quiet*, but if you would *remove* him from his place, he soon *snarls* and *flyes* at you, and shews of what *mettle* he is made. So the *false Teachers*, who have gotten a *carnal* Knowledge of the *Word*, and have thereby gotten *Preferment*, and great *Advantages* in the World, they lye *quiet* on these *soft things*, as long as they may lye *still*; but if any seek by the *Word of God* to rouze them up from these things, they rise

riſe up like *angry Dogs*, and *bark* at them, and *rend* them, as much as they *can* or *dare*.

Wherefore *thoſe Teachers* who cannot patiently *ſuffer wrongs* for the *Word's ſake*, but on the *contrary*, when they are reproved by the *Word*, and their *Sheeps Cloathing* pull'd off, even their falſe *vizard* of Religion, do preſently grow *impatient* and *furious*; and they that *bark* and *foam* againſt the late revealed *Truth*, which toucheth them very near, they all are falſe *Teachers* and *Miniſters of Anti-chriſt*.

The Seventh Sign. 7.

The *true Prophets*, and *Miniſters* of Chriſt, do not *force* any body to *hear* them, and *obey* their Doctrine againſt their *Wills*, neither do they vex and trouble them with *Secular Power*, who will not *obey* them, and be *ſubject* to them; but they *leave* all ſuch People as they *found* them, leſt they ſhould *ſeem* by their Doctrine to ſeek any *worldly* thing. *The true Prophets force no body to hear them againſt their wills.*

Thus Chriſt when he taught the *Goſpel*, ſtill cryed out, *He that hath Ears to hear, let him hear*; and he that had not *Ears to hear*, he did not *puniſh* him: And again ſaith Chriſt, *If any Man will be my Diſciple, let him deny Himſelf, and take up his Croſs and follow me*; and ſtill left Men to their own *Freedom*, whether they would be his *Diſciples* or no.

And as Chriſt did thus Himſelf, ſo he left the ſame thing in *command* with all his true *Diſciples*; and when he ſent them forth to Preach, *Matth.* 10. he charged them ſaying, *Whoever will not receive You, nor hear Your Words, when you depart out of that Houſe or City, ſhake off the duſt of your Feet, as a Teſtimony againſt them*;

he doth not bid them if they be *refused*, to betake themselves to the *Secular Power*, to get *Authority* from thence to stay and abide there, *whether they will or no*, or otherwise to *punish* them, but bids them only to *shake off the dust of their feet*, that they might know, they came not to them for the *Love* of *Earthly things*. And when the *Apostles* out of a *false zeal* would have had Christ to have commanded *Fire* to have come down from *Heaven* to have *destroyed* them that would not receive Him; he plainly *reproved* them saying, *Ye know not of what Spirit ye are; for the Son of Man is not come to destroy Mens Lives, but to save them.*

It is recorded in the life of *Simon* and *Jude* the *Apostles*, as both *Gulielmus de sancto Amore*, and *John Hus* relate, *That when the chief Ruler was very angry with those who defamed the Doctrine of those Apostles, and in great zeal commanded a great Fire to be made, that such Opposers might be cast into it, The Apostles fell down before the Emperour, saying*, We beseech you (Sir) let not Us be the Authors or Causers of this Destruction, who are come to publish the Doctrine of Eternal Salvation; neither let Us who are sent to Revive those who are Dead through Sin, become the Killers of those who are Alive.

The false force Men by the power of the Magistrate.

Wherefore *those Teachers* who for Worldly Advantage sake, will *force* Themselves upon those Men *against* their *Wills*, who will not *Willingly* receive them; and will *provoke* the *Worldly Powers* and *Magistrates* to *punish* those who will not *hear* and *receive* Them and their Doctrine, they all are *false Prophets* and *Ministers of Anti-christ*.

The

The Eighth Sign.

8. *The true Prophets are content that others ſhould teach aswell as they.*

The *true Teachers* are content that *Others* ſhould teach as well as *They*, and would not make a *Monopoly* of the *Miniſtry* to themſelves alone, for Worldly Advantage ſake.

Thus our *Lord Jeſus Chriſt* did not content Himſelf to preach the Goſpel *alone*, but he ſent forth *Others*, as his Father ſent forth him, yea, he *pours* forth his *Spirit* on all *Fleſh*, that *Sons*, and *Daughters*, and *Servants*, and *Handmaids* may propheſie, and ſo *Knowledge may cover the Earth, as Waters the Seas:* And to make the World *willing* to receive *ſuch* Teachers, he ſaith, *He that receiveth You, receiveth Me; and he that receiveth Me, receiveth Him that ſent Me.*

And when *Eldad* and *Medad* upon whom the *Spirit* of the *Lord* did reſt, did *propheſie* in the Camp of *Iſrael*, without asking any *Licenſe* from *Moſes*, and one told *Moſes* of it in great diſpleaſure, and *Joſhua* thereupon wiſhed *Moſes* to *forbid them to Propheſie*, then *Moſes* the meek ſervant of the Lord replied, *Enviest thou for my ſake, would God* (ſaith he) *that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them All*, Numb. 11. 29. And ſo the *Godly mind* of any *faithful Teacher*, deſireth to be *helped* in the work of the *Word*, that the precious *Truth* of the Goſpel, which he himſelf *alone* cannot ſufficiently expreſs, *all* Mens *tongues* might declare. And ſo they do not *envy* in *Others* thoſe *Spiritual* Gifts which God hath given *them*, but do wiſh, that *Every Man* had a Mouth and Wiſdom given him, to declare the *Myſtery* of the *Goſpel*, and the *infinite* Love, Mercy, Wiſdom, Truth, Power, Redemption, and Salvation of God by *Jeſus Chriſt*,

Christ, which cannot by *all* Mens Tongues be *sufficiently* publiſhed in the World.

Farther, as no *worldly Prince* or *Magiſtrate* hath ſuch unlimited Power over the *Goods* of the People, as to *forbid* them to give *corporal Alms* to them that ſtand in need, as occaſion is miniſtred; no more hath any *Power*, whether *Eccleſiaſtical* or *Civil*, ſuch Dominion over the *Word* and *Truth* of God, written by the *Spirit* in the hearts of Believers, but that they may at *all times*, and upon *all occaſions*, miniſter *ſpiritual Alms* to them who ſtand in need, by the *teaching of the Goſpel*.

The falſe would have none to teach but themſelves, and their own Tribe; leſt their gain ſhould be prejudiced.

Wherefore *thoſe Teachers*, who are *envious* that any ſhould preach the Word but *Themſelves*, and their *own Tribe*, as they call it, (becauſe they get great *Worldly Advantage* thereby, whereas *otherwiſe* they would be contented that any ſhould preach) and ſo would have the *civil Magiſtrate* only to *Licenſe Them* to be Preachers, becauſe of their *Degrees* and *Orders*, and to forbid all *Others*, they all are *falſe Teachers*, and *Miniſters of Anti-chriſt*.

The Ninth Sing.

9. The true Prophets are willing to ſuffer for the Truth they preach.

The *true Teachers* do not only teach the Word, but are alſo ready to *ſeal* to the Truth of it, with their *Eſtates*, *Liberties*, and *Lives*.

Thus did *Jeſus Chriſt*, as was foretold by *Iſaiah*, Chap. 50. 5. where Chriſt ſaith by his Spirit, *The Lord hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the ſmiters, and my cheeks to them who plucked of the hair; I hid not my face from ſhame and ſpitting.* And in the days of his *fleſh*, how willingly did he ſeal to the Truth of his *New Teſta-*

ment

ment Doctrine with his *Suffering*, and ſuffered himſelf to be *apprehended* by the hands of Men, and to be *crucified*, when he could have commanded *Legions* of *Angels* for his Succor, if he had pleaſed, and would not have made *uſe* of his own *infinit* and *almighty Power*.

And this *ſubmiſſion* and *willingneſs* to ſuffer for the Truth, *Chriſt* hath commanded all his *Diſciples*, ſaying, *He that will ſave his life, ſhall loſe it; and he that will loſe his life for my ſake ſhall ſave it:* And *if any man will be my Diſciple, let him deny himſelf, take up the croſs, and follow me:* And again, *I ſend you forth as ſheep among wolves, and ye ſhall be brought before Kings and Rulers for my Names ſake*, that is, for the *true* and *ſpiritual Teaching* of the Goſpel.

Now as nothing will procure us more *enmity*, than the *ſpiritual* holding forth of the *Goſpel*, which will cauſe the *worldly Church* to caſt out our *Name* as evil, and to caſt our *Perſons* out of their Synagogues, yea, and alſo to *kill* us, when they can get Power; ſo if we be *true Teachers*, muſt we be ready and willing to *ſuffer* all this for *Chriſt's* Name ſake.

The falſe teach to avoid ſuffering.

Wherefore *thoſe Teachers* who imbrace the *Height* and *Honour* of this *Life*, and will not *own* the Goſpel of Chriſt, *farther* than they may thereby procure to themſelves *credit*, *reputation*, *profit*, and *preferment* in the World; and to this end, in *doubtful* and *difficult* times carry themſelves ſo *ſubtilly*, that what ever Party ſhall prevail, they may ſtill ſtand on their *legs*, and injoy their preſent Proſperity and Preferment, and ſo are neither *hot* nor *cold*, neither truly *for* the Truth, nor openly *againſt* the Truth, but ſeek by all ſubtil means to *decline* the *Croſs* of *Chriſt*.

And

And though in Chriſt *himſelf*, they *praiſe* his meanneſs, plainneſs, ſimplicity, ſuffering, and croſs, yet They themſelves are *delicate*, and cannot indure theſe things for Chriſt's ſake in *Themſelves*, but bend and frame the whole courſe of their *Miniſtry* ſo, as they may obtain all *good* things from the World, and *avoid* and *eſcape* all *Evil* things from it; theſe all are *falſe Prophets*, and *Miniſters* of *Anti-chriſt*.

By theſe *nine* Signs (for I ſhall name no more now) may the *true Prophets* and *Miniſters* of *Chriſt* be manifeſtly diſtinguiſhed and diſcerned from the *falſe* ones of *Anti-chriſt*, by all the *true People* of God, who have received his *Spirit*.

Now let *God* and his *Word* be *true*, and every Man a *lyar*.

Two Uſes. And now I ſhall make but two *Uſes* of this Diſcourſe briefly, and ſo *conclude* for this time. And the *firſt* ſhall be to Thoſe of You, who are *ſpiritual* Chriſtians; and the *ſecond* to the *carnal* Clergy.

1. Uſe. *To ſpiritual Chriſtians.* *Firſt*, You who are *true Believers*, and *ſpiritual Chriſtians*, may *judge* aright, by what you have heard, of the *preſent Clergy*, or *common Miniſtry of the Nation*; and may ſee by the *clear Light* of the Word, that they, for the *generality* of them, are not *true*, but *falſe Prophets*; not the *Miniſters* of *Chriſt*, but of *Anti-chriſt*; not *ſent* of God, nor *annointed* by his Spirit, but ordained and appointed by Men, at their own *deſire* and *ſeeking*, for Worldly Advantage ſake; Men who *ſtand* and *miniſter* in the *Church*, only in the ſtrength of their *Academical Degrees*, and *Eccleſiaſtical Ordination*, but do not ſtand and feed the People,

People, In the *ſtrength of the Lord*, and in the *Majeſty of the Name of their God.* And this *corrupt Miniſtry*, or *carnal Clergy*, have *deceived* the People and Nations, with a *corrupt* and *carnal Underſtanding* of Chriſt, and of the Scriptures, and of the Kingdom of Chriſt, and of the Government of his Kingdom, and of all the things of Chriſt: Yea, they have under the *name* and *pretence* of *Chriſt* ſet up a Church to *Anti-chriſt* every where, and do continually miſ-lead *Thouſands* of poor Souls, and carry them captive to *Hell*, and that under the *colour* and *pretence* of Religion.

And this, I ſay, is the *great Evil* in theſe *falſe Teachers*, that under the *Name* of *Chriſt*, they fight againſt Chriſt, and under the Name of the *Word*, they fight againſt the Word, and under the Name of the *Church*, they fight againſt the Church: And this is a *grievous Abomination* of *Deſolation* in the Temple of God, that they who ſhould be the *chief* for the Truth, are the chief *againſt* it; and that they who ſhould be *faithful Witneſſes* to the Holy Truth of Chriſt, ſhould prove *lying Witneſſes* againſt it. If a *prophane Perſon*, or *Heathen* ſhould do this, it would be *Wickedneſs* and *Impiety* even in them; but this is *horrible Abomination*, and *Anti-chriſtianiſm* in the Church of Chriſt; that *They*, who are come into it as *Friends*, and have obtained the *chief* Places in it, ſhould yet under this *vizard* be indeed very *Enemies*, and *Seducers*, and *Hinderers* of the Word of *Chriſt crucified.* Wherefore ſaith the *Truth* againſt ſuch, *Pſal.* 55. 12. *It was not an Enemy that reproached me, then I could have born it; neither was it he that hated me, that magnified himſelf againſt me, for then I would have hid*

my

my ſelf from him; but it was Thou, a man, mine equal, my guide, and my acquaintance; we took ſweet counſel together, and walked unto the Houſe of God in company, &c.

And ſo theſe *falſe Teachers* are theſe *familiar Enemies*, who exerciſe all their *hatred* under the pretence of *Love*, all their *Enmity* under pretence of *Friendſhip*, and practiſe all their *Wickedneſs* under a form of *Godlineſs*; and by this *ſubtilty* have they *deceived* the World. They will not *plainly* contradict the words of the Prophets, Apoſtles and Chriſt, in the *Letter* of it, but will praiſe it, and ſpeak well of it; but yet they are *utter Enemies* to the *true* and *ſpiritual* Meaning of it, both in their *Lives* and *Doctrine*: And the more theſe Men make a *ſhew* of Religion and Holineſs, the *greater Anti-chriſts* they be in the *Church*.

Wherefore to *You* who are true *Chriſtians*, and have received an *Annointing* from God, this is the Word and Charge of God, *Come out from among Them, my People, and touch not the Unclean Thing*; that is, *their carnal Doctrine*; have nothing to do with ſuch *Prophets* and *Miniſters*, but remember what Chriſt ſaith, *John* 10. that *His Sheep hear his Voice, and will not hear the Voice of Strangers*; *for they know the Voice of Strangers*. And if any of you live in any *Town* or *Pariſh*, where ſuch *falſe Prophets* are, though they go under the Name of *Godly* and *Orthodox*, yet touch not the *Unclean Thing*; but know, that it is *better* for you Believers to aſſemble together among your ſelves, though you be but *few*, than to communicate with the *falſe Prophets* in their *falſe Ordinances*; ſeeing Chriſt hath promiſed his *Preſence* to his Believers, even where but *two or three*

three meet together in his Name; yea, hath ſaid, *If any two of you ſhall agree together to ask any thing on Earth, it ſhall be done of my Father which is in Heaven.* And if you, having theſe *promiſes*, ſhall meet together among *your ſelves*, in the Name and Spirit of Chriſt, in the *Uſe* of the *Word* and *Prayer* of *Faith*, lo *Chriſt himſelf* will be with You; and though you be but *few*, yet are you the *Church of the living God*, the *Pillar* and *Ground* of *Truth*, and of that very *Church*, againſt which the *Gates* of *Hell* ſhall not prevail. And thus much to you *ſpiritual Chriſtians.*

2. Uſe. *To the carnal Clergy.*

2. And now for the *carnal Clergy*, or *falſe Prophets*, their *burden* is this, from the *Lord*: You have *run* when You were not *ſent*, You have ſaid, *Thus ſaith the Lord*, when the *Lord* hath not ſpoken by *You*; *You* have *grieved* the Hearts of the *Faithful*, and *ſtrengthened* the Hands of the *Wicked*: *You* have been forward to advance the *Form* of *Godlineſs*, whilſt you have been bitter Enemies to the *Power* of it: *You* have *deceived* the Nations, and made them *drunk* with the Cup of the *Wine* of your *Fornications*; you have done more againſt *Chriſt* and his *true Church*, and more for *Anti-chriſt* and his *falſe Church*, than *all* the People in theſe *Nations* beſides. Wherefore this is the *Word of the Lord God to You*, throughout all your quarters, That the *Nations* ſhall not much longer be *deceived* by you, nor *buy* any more of your *Merchandize*; for your *Wine* is the *poyſon of Dragons*, and the *cruel venom of Asps*; your *Doctrine* being the Word of *Philoſophy*, and not of *Faith*; after the mind of *Man*, but contrary to *Chriſt's* mind; to ſet up *Your ſelves* and your own *Intereſt*, to the *prejudice* of *Chriſt's* Word and People. Wherefore how much *you* have

have *glorified* your ſelves, and lived *deliciouſly* by this Trade, of *making Merchandize of the Word of God*, ſo much *Torment* and *Sorrow* ſhall *God* give you, and your *Plagues* ſhall come upon you in a *Day*, and your *Judgment* in an *Hour*; and your *Lovers* ſhall not be able to *help* you, nor the *petitioners* for you, to *uphold* you; but *God* ſhall bring you down *wonderfully*, by the clear Light of his Word, and his mighty and unreſiſtable *Providence* accompanying it; and the *World* ſhall tremble and wonder at the Noiſe of your *Downfall*; and the *Heavens*, and holy *Apoſtles*, and *Prophets*, ſhall rejoyce over you, when *God* ſhall avenge their Cauſe upon you. And the *Lord* will ſave his *Flock*; and they ſhall be no more a *Prey* to you, neither ſhall *you* any more ſerve your ſelves of *them*. And he will ſet up *one Shepherd* over them, even *Jeſus Chriſt*; and *he* ſhall feed them, and be their Shepherd. And till theſe things be *fully* brought to paſs, you ſhall be cloathed with *Trembling*, when you ſhall perceive the *Lord* is riſen up, to *perform* all theſe things, according to his *Word*.

And now for *concluſion*, If *any* of You, or *moſt* of You, or *all* of You, are offended at theſe things, in ſuch ſort, that you cannot contain your ſelves from *anger* and *bitter zeal*, I do *intreat* you, to *conſider* ſeriouſly, how much *better*, and more *profitable* to your *Eternal Salvation* it would be, for you to *reſiſt* and to *refrain* from ſuch *Evil* and *Unchriſtian* Paſſions, and that *you* would rather (if there be any hope) return to your own *Hearts*, and try your *Works*, and *repent* before our *holy* and *righteous Lord*, and return *truly* and *ſpeedily* to *Chriſt*, from *Anti-chriſt*, leſt you be inwrapped, both in his *temporal* and *eternal* Deſtruction.

And thus much was delivered to the Univerſity Congregation *in* Cambridge, *for a* Teſtimony *againſt them, except they* repent. *The reſt, for the* ſubſtance *of it, was delivered elſewhere in the* Town, *as followeth. Anno* 1653.

THE

THE Tryal of Spirits.

1 John. 4. 1, &c.

Believe not every Spirit, &c.

IN this *Scripture* we have noted theſe *ſix* things.

1. That the *Apoſtle* gives the *Faithful* notice of a *Great Evil* riſen up, *Many falſe Prophets are gone into the World.*

2. He preſcribes them a *ſufficient Remedy* againſt that Evil, *Believe not every Spirit, but try*, &c.

3. He gives them *a right Rule for Tryal*, verſ. 2. and 3.

4. He ſhews with *Whom* thoſe *falſe Prophets*, who come in the Spirit of *Anti-chriſt*, ſhould not prevail, to wit, with none of the *true Children of God*, verſ. 4.

5. With *Whom* they ſhould prevail, to wit, with the *Worldly* and *Carnal* People, *ver.* 5.

6. He ſhews, How the *Spirit* of *Truth* and *Error* may be known in the *People*, as well as in the *Teachers*, verſ. 6.

Of the *three* firſt of theſe *Points*, I have ſpoken *already*, in the *Univerſity Congregation*. The *laſt time* I ſpake of the *third thing*, that is, *The Rule of Tryal*, how the *falſe Prophets* may be known and diſcerned from the *true*: And I gave forth clearly and plainly out of the Word of God, *Nine Signs* to diſtinguiſh them, not One

of which can poſſibly be *contradicted*, but by the *Spirit* of *Anti-chriſt*, or by the *prophane* and *ignorant World*: And then I alſo delivered *Two Uſes*, the one to *Spiritual Chriſtians*, and the other to the *Carnal Clergy*, all which you may have recourſe to, in the former *Diſcourſe*.

But how *theſe things* have ſince vexed and tormented the *falſe Prophets*, you very well know; and how exceedingly *grieved* and *angry* they are, that *this* Word of God ſhould be taught the *People*, and that in *their* Preſence. Unto which *Word of Chriſt*, they ſay by their *Deeds*, as *Satan* in the *poſſeſſed* ſaid once to *Chriſt himſelf in words*, Mark 1. 24. *Let Us alone, what have We to do with Thee, thou* Jeſus *of* Nazareth? *Art thou come to deſtroy Us? I know thee who thou art, the Holy One of God.* This *Unclean Spirit* knew, and acknowledged Chriſt to be the *Holy One of God*, and yet would have *Nothing to do with Him*, becauſe he was come to *Deſtroy him*. So theſe *falſe Prophets* cannot chooſe but acknowledge (in their *Hearts* at leaſt) that the Word that hath been taught them, is the *Holy Word of God*, but yet (they ſay) *What have We to do with it?* for it is come to *deſtroy Us*. For the more the *Word of Chriſt* is held forth in the *clearneſs* and *plainneſs* of the *Goſpel*, the more doth it *deſtroy* Them, and their Affairs: Their *carnal Clergy*, flowing from the *Anti-chriſtian Fountain* of the *Univerſities*; their *Eccleſiaſtical Aſſemblies*, ariſing out of the *Clergy*; their *Presbyterian Government*, ſpringing up out of their *Eccleſiaſtical Aſſemblies*; their *National Church*, the product of their *Presbyterian Government*; together with their *Worldly Power* and *Domination*, their *High Titles*, their *Scarlet Robes*, their *Divinity Degrees*,

grees, &c. I ſay, the *Word* of the *Goſpel* comes with full *Might* and *Mind* to deſtroy all theſe, and all their *other* Things, in which their Souls *delight*, as bringing *worldly* Profit, Power, and Honour to them. Wherefore this *Word*, which *abaſes* and *caſts down* Them, and all their Things, and *exalts* Chriſt *alone*, and all his Things, they cannot endure; but do account it their *reproach* and *ſhame*, and ſay to it, *What have We to do with Thee, thou Holy Word of God?* for thou art come to deſtroy Us; and ſo, againſt this *Word*, they are angry, and inraged at no *ordinary* or *humane Rate*, but as *David* ſaith, *Pſal.* 59. *They belch out with their Mouth, and make a noiſe like a Dog, and go up and down full of Pride, Curſing and Lying. But the Lord laughs at theſe Heathen, and hath them in deriſion, for he ſeeth the Day is coming, when they ſhall wander up and down for Meat, and grudge if they be not ſatisfied.*

Now this *behavour* of theirs, towards the *Word of God*, is plainly foretold, *Rev.* 16. *ver.* 10, 11. where it is ſaid, That *when the God of Heaven poured forth his Vial by the fifth Angel, on the Seat or Throne of the Beaſt, his Kingdom was full of Darkneſs, and they gnawed their Tongues for pain, and blaſphemed the God of Heaven, becauſe of their Pains and their Sores; and yet repented not of their Deeds.* Now the *Throne* of the *Beaſt* in theſe *Nations*, are the *Univerſities*, as the *Fountain* of the *Miniſtry*; the Vial poured on them, is the *true Word of God*, or the plain and ſimple *Goſpel*, which is the *Word* of *Faith*, than which, Nothing is more *grievous* to them who have been bred up in *Philoſophy*, and in the Knowledge, Wiſdom, Learning, Righteouſneſs and Spirit of the *World*: Now the *primary event* of the

pouring forth of this *Vial* of the *Word of God* on this *Seat*, is the darkning of *Anti-christ's Kingdom*, as it is ſaid, *His Kingdom was full of Darkneſs*; it *was* full of Darkneſs *before*, but now it is *diſcovered* to be full of Darkneſs; their *Philoſophy* is *Darkneſs*, *and vain Deceit*; their *School Divinity Darkneſs*, and *Anti-chriſtaniſm*; their *Divinity Acts* and *Clerums*, *Darkneſs*,; their *Profeſſorſhips* of Divinity *Darkneſs*, yea, *all* their Doctrine, Faith, Worſhip, Works, Church-Diſcipline, Titles, Ordination, and all are diſcovered to be *Darkneſs*, even *groſs Darkneſs*, by the *Word* of *Faith*: And then follows the *ſecundary event* of the pouring forth this *Vial*, which is, *They gnawed their Tongues for Pain, and blaſphemed the God of Heaven, becauſe of their Pains and Sores which the Word inflicted on Them*; that is, they had not the *ordinary* anger of *Men* againſt the *Word*, but the Anger and Wrath of *Devils*, cauſing them to *blaſpheme* again. But yet for all theſe things, *they repented not of their Deeds*, (as we ſee manifeſtly) which yet would have been more *profitable* for them.

And *this* alſo diſcovers them to be *falſe Prophets* indeed, and the *right* Miniſters of *Anti-chriſt*: And this appertains to the *ſixth* Sign of *falſe Prophets*, which I gave before.

The Fourth General Point.

The fourth General Point: To wit, With whom Anti-chriſt cannot prevail.

And now I proceed to the *fourth* Thing, wherein the *Apoſtle* ſhews, *with whom the falſe Prophets, which come in the Spirit of Anti-chriſt, ſhould not prevail*; namely, with *None of the true Children of God:* And this is ſet down in *verſ.* 4.

We

We are of God little Children, and have overcome them, becauſe greater is he that is in you, than he that is in the World.

Here now the *Apoſtle* ſhews the *Victory*, which the truly *faithful* and *ſpiritual* Chriſtians do obtain over *Anti-chriſt* and his *falſe Prophets*, together with the *Grounds* of that Victory.

1. The *Victory* is ſet down in theſe words, *Little Children ye have overcome them.*

2. The *Grounds* of this Victory are two.

1. Becauſe the *Faithful* are of *God*, as Children of their Father: *Ye are of God little Children, and have overcome them.*

2. Becauſe that *Spirit* which the *Faithful* have *received*, and which *dwells* in them, is *ſtronger*, and *mightier* than *that* Spirit which the *World* receives, and which dwells in *them*. *Greater is he that is in You, than he that is in the World.*

I. *The Victory which the faithful do obtain over Anti-chriſt, and his Prophets.*

I ſhall firſt ſpeak ſomthing of the *Victory it ſelf*; that is, of that *glorious Victory*, which all the *true* Children of *God*, do obtain over *Anti-chriſt*. For though *Anti-chriſt* and his *Teachers* do come in *Chriſt's Name* (as *Chriſt* hath fortold) and in *Sheeps clothing*; and though they *transform* themſelves into the *Apoſtles* of *Chriſt*, and come with all *Deceivableneſs* of *Unrighteouſneſs*, holding forth a *falſe Chriſt* the *Head*; a *falſe Church* the *Body*; a *falſe Word*, a *falſe Worſhip*, *falſe Works*, *falſe Ordinances*, and all theſe *falſe things* exceedingly *like* the *True*, and in the very *form* and *appearance* of the *True*; in ſuch ſort, that they prevail with all the *National* Church, and the *Generality* of the People of the *World*, which all *wonder after Them*; yet are they not *able*, by *all* theſe things, to prevail

vail with any of the *true Children* of *God*, as *Christ* hath taught us, saying, *Many false Christs and false Prophets shall arise, and shall come with lying Signs and Wonders; able, if it were possible, to deceive the Elect*: And though they do deceive all *Others*, yet is it not *possible* for them to deceive the *Elect of God*, that is, *throughly* and *fully*, as they do deceive *Others*, but the *Faithful* and *Elect* People of God do *escape* their Deceits, and do *overcome* them; yea tho' they be but *little Children*, *new* in the *Faith*, and *young* in Christ, yet do they *overcome* all the *false Prophets* in the *world*. For these *little Children* are so strip'd of their *old Nature*, that they overcome the *lusts of the Flesh*, the *lusts of the Eye*, and the *pride of Life*, which are not *of God*, but of the *World*, and through which only, the *Ministers* of *Anti-christ* are mighty: And so *those Teachers* can find nothing in *Them*, on which they can *lay hold* to prevail. Besides, as *new born Babes* can *discern* and *tast* which is *good* and *wholesome* Milk, and suitable to them, and can *refuse* what is *otherwise*; and this *instinct* they have in their very *nature*, as soon as they have a *being*, to *judge* of their *Food*, which is *good* for them, and which is *hurtful*. So the *Children of God*, as soon as ever They by *faith* are made partakers of the *Divine Nature*, they can immediately *judge* of the *Milk of the Word*, and can surely *tast* and *discern* whether it be *sincere* or *adulterated*, whether it be *good* or *hurtful* for them. And so in the *vertue* of their *New Nature*, they reject and overcome all the *false Doctrine* of the *false Teachers*.

And thus we have seen *all along*, in several *Ages* of the *Reign* of *Anti-christ*, that *Christ* hath always had a People of his *own*, though but *few*

in

in number, and *mean* in condition, and *deſpiſed* of the World, whom *Anti-chriſt* never could prevail againſt, neither by the *ſubtilty* of his *Doctrine*, nor by the *violence* of his *Tyranny*; but they have by their *Faith* and *Patience*, and *Word* of their *Teſtimony*, withſtood *Him*, and his *Multitudes*, yea, the *whole World*, whom he hath all along *ſeduced*.

Chriſt hath always kept his own.

Thus in *every Age* hath *Chriſt* had ſo great *Care* of all thoſe whom his *Father* had given him, that he hath *loſt none of Them*, no not one *Single* Perſon, but by his *Word* and *Spirit* which he hath put into them, and by his own *Preſence* in them, through his Word and Spirit, he hath ſtill *preſerved* them, and hath *ſtrengthened* them, to oppoſe and reſiſt *Anti-chriſt* to the Death, and to *overcome* as He *overcame*.

Anti-chriſt hath never prevailed againſt one of the Elect.

And ſo during all the *Reign of Anti-chriſt* in the World, *whom* hath he prevailed withall, and deceived, but only the *World?* But not one *Single* Perſon of the *Elect* Children of *God*, though he hath *eſpecially ſought* to prevail with *Them*.

The care of the true Church committed only unto Chriſt.

But *Jeſus Chriſt* (who only knows who are his) hath kept all along *Thoſe* whom he hath *Known*, that we might *underſtand*, that the *Care* of the *true Church* is committed to *Him* alone from the *Father*, and that all the *Magiſtrates* and *Powers* of the *World*, are not at all *Capable* of ſuch a *Truſt*, which would have been too Great for the very *Angels* of *Heaven*.

And though *Anti-chriſt* during his Reign, had inwrapped the *Elect Themſelves* into all his *Errors*, before *Faith* came, as the *firſt Adam* had inwrapped them in all his *Sin*; yet as *God* wrought *Faith* in them, and gave them his *Spi-*

rit, ſo they by *degrees recovered* out of the Errors of *Anti-chriſt* and *prevailed* againſt them.

2. *Uſe. Anti-chriſt hath no cauſe to boaſt, nor the true Church to be diſcouraged for any that are loſt.*

Laſtly, Seeing all the *true Children* of God do *overcome Anti-chriſt* and his Miniſters, *Anti-chriſt* hath no cauſe to *boaſt* of his Reign in the World, nor the *true Church* of Chriſt to be *diſcouraged* at it. *Anti-chriſt*, by all his *ſubtilty* and *ſtrength*, and by all his own *Eccleſiaſtical Power*, and by all the *Temporal Power* of *Princes*, whom he hath ſeduced, hath conquered to *Himſelf* none but the *World*, that is, the People that were *not of God*. And the true *ſpiritual Church*, of *Chriſt's* own building, the *new Jeruſalem* from above, that ſojourns in this World, hath not loſt *one Stone* out of its *Building*, nor *one Member* out of its *Body*, by all that *Anti-chriſt*, and the *Devil* his Head, could do. And therefore *Anti-chriſt* hath no cauſe to *boaſt*; for *He* hath got none but his *own*: And the *true* Church hath no cauſe to be *diſcouraged*, for it hath loſt none of *its own*: And *None* ever went out *from* it, but thoſe that were not *of it*; and all that were *truly* of it, have ever *continued* with it.

And thus much *briefly* touching the *Victory* which the *Faithful* obtain againſt *Anti-chriſt* and his *Prophets*.

2. *The grounds of their Victory.*

Now the *Grounds* of this Victory here named, are two.

1. *Becauſe they are of God.*

1. The *Firſt* is, *Becauſe they are of God: Ye are of God little Children, and have overcome them.*

Anti-chriſt and his *falſe Prophets* cannot prevail againſt the *truly Faithful*, becauſe *They are of God*, as the *Spirit* alſo ſpeaks *elſewhere*, ſaying, 1 *Cor.* 1. 30. *Of Him are ye in Chriſt Jeſus:* And they are *of God*, as *Children* are of the *Father*, as it

As Children of their Father;

is

is written, *Jam.* 1. 18. *Of his own will begat he us, by the Word of Truth, that we ſhould be a kind of Firſt Fruits of his Creatures.*

So that, as the *Children of Men*, are of their *Fathers*, through a *Natural Generation* and *Being*; ſo the *Faithful* are of *God*, through a *Spiritual Generation* and *Being*.

And as the *Children of Men* partake of the very *Nature* of their *Fathers*, ſo do the *Children* of *God* partake of the *Divine Nature*; the *Faithful* being born again, *not of corruptible, but of incorruptible ſeed*, by *the Word of God, which lives and abides for ever.* *And ſo partake of his very Nature*

That as *Jeſus Chriſt* (who according to his *Humane Nature*, was a *Man*, and in all things *like to us, ſin excepted*) came to be of God, and to be the *Son* of *God*, through the *coming* and *dwelling* of the *Living Word* of God in his *Fleſh*, according to the Love, Will and Counſel of the *Father*; ſo the ſame *Living VVord*, coming and dwelling in the *Faithful*, his *Members*, according to the ſame Love, Will, and Counſel of God, *They* alſo, come to be of God in *Chriſt*, as *Chriſt* is of God, according to his *Humane Nature.*

And as *Chriſt* being thus of God, according to the *VVord* of God, that dwelt in his *Humane Nature*, overcame the *Devil*, the *Head* of *Anti-chriſt*, and *Anti-chriſt* and his *Body*, the Temple of the *Devil*; So do all *Chriſt's Members* overcome *Anti-chriſt*, and his *Prophets*, through the ſame *Living VVord* of God dwelling in *Them*, or through the *VVord* of *Righteouſneſs* and *Life*, its being *incarnate* in them, that is, its being *written* in their *Hearts* by the *Spirit*, or put into their *inward parts.* Wherefore *Chriſt throughout*, that

that is, from the *Head* it ſelf to the *loweſt Member*, is called *Immanuel*, God with us; or, which is all one, *God manifeſted in the Fleſh.*

And for *this* Cauſe theſe *faithful*, or *little Children* of God, cannot be *prevailed* againſt, inaſmuch as they *are of God*, and ſo have in them, by true Union and Communion, the *Nature* of God, and the *Word* of God, and the *Spirit* of God, and the *Righteouſneſs* of God, and the *Wiſdom* of God, and the *Power* of God, and the *Life* and *Light* of God, and all the *Things* of God, as the Apoſtle *Paul* ſaith, *In the New Creature all things are become New*; *and all things* (that is, all theſe New Things) *are of God* (that is, they are the very Things of God.) And ſo theſe *Faithful* People cannot be *prevailed* againſt by *Anti-chriſt*, or by the *Devil*, the *Head* of *Anti-chriſt*; but they do *prevail* againſt the *Doctrine* of *Anti-chriſt*, by the Doctrine of *Chriſt*; againſt the *Spirit* of *Anti-chriſt*, by the *Spirit* of *Chriſt*; againſt the *Sin* of *Anti-chriſt*, by the *Righteouſneſs* of *Chriſt*; againſt the *Error* of *Anti-chriſt*, by the *Truth* of *Chriſt*; and againſt all the *Things* of *Anti-chriſt*, by the *infinite* and *eternal Things* of *Chriſt.*

Wherefore you ſee, that all they that *are of God*, through a *New Birth*, and are the *true Children* of that *Heavenly Father*, and do partake of his *Divine Nature*, and all his *Divine* Things, they *cannot* be *overcome* of *Anti-chriſt* and his *Prophets*, but *they* do *mightily* overcome them all, through that *Immortal Seed* of the True and Living Word of God, of which they are *born*, and in which they *live* and *act.*

But, They that are overcome by *Anti-chriſt* and his *Teachers*, through their *deceivableneſs* of *Unrighteouſneſs*,

righteouſneſs, they *never* were the *true Children* of God, but *Hypocrites* and *Unbelievers*, under a *form of Godlineſs*; that is, as the *Apoſtle* ſtiles them, *Baſtards*, or *falſe Children*, who never had received the *true Nature* of *God* through Faith.

The Second Ground. 2.

Ground of the Victory of the faithful; to wit, Becauſe greater is he that is in them, than he that is in the World.

And now follows the ſecond Ground, why the Faithful cannot be overcome by *Anti-chriſt*, and his *Prophets*; to wit,

Becauſe, greater is he that is in You, than he that is in the World.

And here the *Apoſtle* ſhews, that the *true faithful Chriſtians*, are not only of *God*, but alſo have God himſelf *dwelling* and *abiding* in them: For they *are built up by the Spirit to be the Habitation of God*; *and God is in Them of a Truth*; and that not by *created Habits* of Grace, as *Anti-chriſt* and his *Prophets* have *thought* and *taught*; but the *true God* is in them of a *Truth*, and He *dwells* in them, and *walks* in them, as *Himſelf* hath ſaid, and *the Tabernacle of God is with Men.* And now, as the *Sun* is never without its *light* and *heat*, and all its *vertues*, and where-ever it goes, all *theſe* go along with it, being inſeparable from it; ſo wherever the *Lord God* comes, He comes with *all* his Righteouſneſs, Wiſdom, Power, Peace, Joy, and all his *infinite* and *eternal* Things; and where *God Himſelf* is, there are all the *Things* of *God.*

And thus *God* in his *faithful People*, is *greater* than He is that is in the *World*; that is, He is *greater* than *Antichriſt*, and the *Devil* his Head. He is *greater* in his *true Word*, than They in their *pretended Word*; greater in his *true Spirit*, than They

They in their *pretended Spirit*; greater in his *true Righteouſneſs*, than They in their *pretended Righteouſneſs*; greater in his *true Wiſdom* and *Power*, than They in their *pretended Wiſdom* and *Power*, &c. *Greater is He that is in You, than He that is in the World.* Now for certain, the *leſs* is overcome by the *greater*; and ſeeing God and his Spirit in his Saints, is greater in Goodneſs, Righteouſneſs, Wiſdom, and all Things, than the *Devil* is in *Anti-chriſt* and his *Prophets*; therefore the *Faithful*, in whom God dwells, and manifeſts *Himſelf*, muſt needs overcome *Anti-chriſt* and the *falſe Prophets*, in whom the *Devil* dwells and manifeſts himſelf.

1. Uſe. *Anti-chriſt prevails againſt Forms, but not againſt God in the Fleſh.*

Now hence we may learn ſeveral things.

And firſt, we may learn, That *Anti-chriſt* can prevail againſt any *Outward Form* of Religion and Godlineſs, againſt any *Humane* Vertues, and Graces, and Works, and Prayers, or any thing that is of *Man*, or flows from *Him*, though in never ſo great *appearance* of Holineſs; as we by *ſad Experience* have ſeen, many Men of great *ſeeming* Religion, *famous* for *Preaching* and *Praying*, and reputed *Pillars* in the Church, when they have come hither into the *Univerſity* (where *Anti-chriſt* and his *Spirit* have remained in their *full* ſtrength, notwithſtanding the great *Conſumption* which God hath brought on them, by his *Word* in other *parts*) how ſoon have they *ceaſed* from that *ſenſe* of the Goſpel, which they *once* ſeemed to have had; and how *ſuddenly* have they been *intangled* and *overcome* with the Spirit of the *Univerſity*, and of *Anti-chriſt*, for Worldly Honour and Advantage ſake? And ſo the *higheſt* and *ſtrongeſt* formal Religion in the Church, *Anti-chriſt* can ſoon prevail againſt. But

But *Ant-christ* can never prevail against God in the Saints, nor against the *Righteousness*, *Wisdom* and *Power* of *God* in them, all which are contained in his *true Presence*; nor against the *Faith*, *Hope* and *Love* of Saints, which are the *Works* of God in them by his *Spirit*, against *these Anti-christ* cannot prevail; *For greater is he that is in Us, than he that is in the World.*

So then, if thou hast *any thing* in thee that is truly *of God*, or rather, that is *God Himself* in thee, *That* Anti-christ cannot overcome, by all his *Arts* and *Power*; but he will *easily* overcome *any thing* else. *Anti-christ* cannot prevail against *Immanuel*, which is *God with Us*, nor against the *Mystery* of *Godliness* in us, which is *God manifest in the Flesh*; but *every* other thing, though it seems never so Angelical, he prevails against.

2. We may *learn* hence, That it is not an *easie* thing to *overcome Anti-christ*, and to *get the Victory* over the *Beast*, and his *Image*, and his *Mark*, and the *Number* of his *Name*, seeing Anti-christ's coming is after the *working of Satan* (as the *Apostle* saith) and through *Anti-christ* the *Devil* Himself speaks, works, and acts, yet as an *Angel of Light*, in all *lying* or *false* Power, Wisdom and Righteousness: And this he doth for the *Damnation of Men*, and to bring them *all*, who have no *true Love* to the Truth, to *perish* with *Himself* for ever. And his *Operation of Error* is so *mighty* and *efficacious*, that it cannot be *resisted* and *overcome* by any in all the World, but by those who are *born of God*, and do partake of his *Nature* and *Presence* in them. For the Power, Wisdom and Righteousness of *Anti-christ* and his *Prophets*, which is so *suitable* to

2. Use. *Not easie to overcome Anti-christ, seeing he is the Temple of the Devil.*

to the Nature of the the *World*, and so *glorious* in its Eye, cannot possibly be *overcome*, but by the *true* Power, Wisdom and Righteousness of God, in his *true* Children or Prophets.

3. Use. *Not to be dismayed at the fulness of Anti-christ, seeing the fulness of Christ is greater.*

3. Hence also let us *learn*, not to be *dismayed* at *Anti-christ* and his *Prophets*, who have in *all* Ages, got such Reputation, Power and Glory to Themselves in the World, because of their *seeming* Learning, Righteousness and Religion; seeing *Christ in Us*, and in all his *poor People*, is infinitely more *mighty* than they are, and the *Devil* in them; and *nothing* can prevail against *Us*, except first it can prevail against *Christ*. Wherefore if *we* in our selves are never so *weak*, and through our *weakness* never so *fearful* and *trembling*, yet let us not be *discouraged*, or *faint*, seeing our *might* is not in *our selves*, but in *Christ*, who dwells in Us, and who is infinitely greater *than He that dwells in the World.* He that *dwells* in Us through Faith, is *greater* than he that dwells in Them through *Unbelief*; and in *His* strength let us abide by his *Word* and *Doctrine*, even to *Suffering* and *Death*, if need be; and in all these *Evils* we shall *overcome* them, by whom we *seem* to be overcome, as also *Christ* our *Head* did.

And thus much for the fourth General thing.

The Fifth General Point: To wit, with whom Anti-christ do h prevail.

The Fifth Point.

The *Apostle shews with whom Anti-christ and his Teachers should prevail*; to wit, with *the Worldly and Carnal People*, vers. 5.

They are of the World, therefore speak they of the World, and the World hears them.

The

The VVorld hears them.

Anti-christ and his *Prophets* prevail with the VVorld and VVorldly *People*, and do obtain their *Favour*, *Love*, and *Applause*; and *They* are their *Auditors*, and delight in *Them* and their *Doctrine*. *The World hears them.*

Now by the *World* here is meant, *such People*, who though they have an *outward Christianity* and *Religion*, yet *inwardly* remain in their Natural *Condition* and *Corruption*, without any *true renewing* through Faith and the Spirit. And all *such People*, notwithstanding their seeming Religion and Righteousness, do *love* Themselves, and this World, and the Things of it, better than *Jesus Christ* and his *Truth*. And these here are called the World: and this VVorld, or these worldly Christians, do hear and entertain the *Teachers* of *Anti-christ* and their *Doctrine*. *Who are the World.*

Two Grounds of which, the *Apostle* here gives us (to wit, VVhy these People cleave to these Teachers) *Grounds.*

1. The *first* is, Because these Teachers *are of the World.*
2. Because *they speak of the VVorld.*

1. *They are of the VVorld.*

That is, though by their *Breeding* and *Profession*, their *Degrees* and *Ordination*, they seem to be set at a *great distance* from the *Common People*, and to be *neaner* the Kingdom of God, and the Knowledge and Possession of it, than the Common People of the World; yet for all this, They *indeed* and *in truth*, are still of the *World*; and all their *liberal Education*, their *manner* 1. *Because they are of the World.*

ner of *Life*, their *Study*, *Knowledge*, *Learning*, *Languages*, *Sciences*, *Degrees*, and *Ordination*, doth not at all change their inward evil *Nature*, *Mind*, *Will*, *Affections*, nor the *corrupt Diſpoſition* and *Principle* in which they were *born*; but notwithſtanding all theſe things, they are ſtill the very *ſame* throughout, as when they came *firſt* into the *World*, being deſtitue of a *New Birth* and *Heavenly Nature*: Nay, by *all* theſe things they are more taken into the *Spirit* of the *World*, into the *Corruptions* and *Evils* of it, into the *Pride*, *Luſt*, *Covetouſneſs*, and *Ambition* of it, by how much through ſuch *Indowments* and *Accompliſhments* they think Themſelves *better* than other Men; and ſo, notwithſtanding their *Academical Degrees*, and *Eccleſiaſtical Orders*, they are not *leſs*, but *more* of the World, even *fully* of the World.

Uſe. And *hence* we may *learn*, That it is not *Study*, *Parts*, *Breeding*, *Learning*, nor any *natural* Indowments, or *acquired* Accompliſhments, that will *deliver* any Man out of *this* World (or *corrupt ſtate* of Mankind) or that can *change* his *Nature*, or *give* him the leaſt Place or Intereſt in the *Kingdom* of *God*; but only a *new Birth*, and *true Faith* in Jeſus Chriſt, whereby we are made the *Children* of God; whithout which Men are ſtill of the *World*, notwithſtanding all their other Improvements.

Univerſities cannot be the Fountain of the true Miniſtery. And this *very thing* manifeſts, that *Univerſities* cannot be the *Fountains of the true Miniſtry of the Goſpel*, ſeeing all the *Education* in it, *Philoſophical*, *Moral*, and *Theological*, cannot change Mens *Natures*, or deliver them from their *Corruptions*, or *tranſlate* them one *hairs breadth* out of this preſent *evil World*; yea, generally we ſee, that by

by *Univerſity-Education* (as things have hitherto been managed) *Youth* is made *more* of the *World*, than they were by *Nature*, through the *High Improvement* of their Corruptions, by their *daily converſe* with the *Heathens*, their vain *Philoſophers*, and filthy and obſcene *Poets*; and by theſe *Heatheniſh abominable Accompliſhments*, are they made the more *fit* Teachers for the *World* and *Worldly People*, and become the more *ſuitable* to them, and obtain the greater *Aptneſs* and *Ability* to pleaſe them. Wherefore it may be moſt *truly* ſaid of that *Miniſtry* that flows meerly from the *Fountain* of the *Univerſities*, that it is of the *World.*

And now, when the *Teachers* are of one *Nature* and *Principle*, of one *Heart*, *Mind* and *Conſent* with the *Hearers*, there muſt needs be a *Great Agreement* between them; for each *one* approves and loves that which is *like* himſelf; and ſo the *Worldly People* muſt needs cleave to the *Teachers* that are of the *World.*

Yea farther, and which is very *conſiderable*, the World can indure and like *any Doctrine*, though in the *Letter* never ſo *Holy* and *Spiritual*, from ſuch Teachers are of *one Nature* and *Spirit* with it ſelf. And *He* that ſpeaks of the *Things* of Chriſt, without the *Spirit* of Chriſt, and by the *Spirit* of the World, can never, by any ſuch Doctrine, be grievous to the VVorld, but rather *acceptable*: Seeing there is *more* in the *Nature* of thoſe Teachers to *reconcile* the VVorld to them, than in their *Doctrine* to ſet the VVorld *againſt* them: For the VVorld cannot but agree with thoſe *Teachers* that are of the VVorld, let their *Doctrine* in the *Letter* be what it will.

VVhereas on the contrary, the *Faithful* are not of the VVorld, but of another *Seed*, *Nature*, and *Principle*, which is in *direct Enmity* to the VVorld; and ſo they ſpeaking the *things* of *Chriſt*, in the *Spirit* of *Chriſt*, muſt needs be *grievous* and *troubleſome* to them who have the *Spirit* of the VVorld; and the *Friends* of *Chriſt Crucified*, cannot but be *grievous* to the the *Friends* of this VVorld.

And this for the firſt Ground.

2.

2. The *ſecond* Ground, VVhy the VVorldly *People* hear the VVorldly *Teachers*, is this.

Becauſe they ſpeak of the VVorld.

Becauſe they ſpeak of the VVorld.

Their ſpeaking of the World may be underſtood in a threefold. Senſe.

For as they *are*, ſo they *ſpeak*, *Out of the abundance of the Heart, the Mouth ſpeaketh*; and ſo They that *are of the VVorld*, *ſpeak of the VVorld*: And this we may conceive of in *three* Particulars.

1.

They ſpeak the Spiritual Word of God in a carnal ſenſe.

1. The VVorldly *Teachers* ſpeak of the VVorld, that is, they ſpeak the Spiritual VVord of God in a Carnal and VVorldly *Senſe*; they ſpeak of *Divine* things as of *Humane* things, according to their *Natural* and *Humane* Mind, Reaſon, Knowledge, Learning and Underſtanding of them. And ſo, they give forth *Chriſt* himſelf, and his *Kingdom*, and all his *Things*, his Redemption, Reconciliation, Salvation, as alſo Faith, Hope, Love, and all the Graces of the *Spirit*, and Riches of *Chriſt*, they give forth all theſe things in a Carnal Underſtanding and Notion to the People. And the VVorld can like well enough of Chriſt, his Kingdom, and Things, in a VVorldly Senſe, they can bear or endure Faith and Repentauce, and the New Creature,

Creature, and the New *Jeruſalem* in a *Carnal Senſe*; while in the true *Spiritual Senſe* of them, and as they are in *Themſelves*, and according to the Mind of Chriſt, they are the greateſt Enemies to them that can be.

Now *Believers* muſt know in this Matter, That whoever ſpeaks the Things of *God's* Spirit, by the Spirit of a *Man*, or Spiritual Things, in a Humane, Carnal, and Worldly Senſe, is a *falſe Prophet*, and *Teacher* of *Anti-chriſt*. Whoever reading or hearing the Goſpel of *God* our *Saviour*, doth underſtand and frame it after his own Humane Senſe, and doth not ſo underſtand it as the *Lord* hath ſpoken it, He is a *falſe Prophet*, underſtanding and ſpeaking the Goſpel after his *own* Mind, but *contrary* to Chriſt's; and theſe open their own Hearts to the People, and not *God's*.

Now when the *People* that are of the World, hear the *Teachers* that are of the World, ſpeaking Spiritual Things in a Carnal and Worldly Senſe, and according to ſuch an Apprehenſion as they have already in their own Hearts, they do exceedingly cleave to, and embrace ſuch *Teachers*, and their *Doctrine*.

For ſuch *Doctrine*, Man in his Natural Condition can well like of, ſeeing it leads Men only to a change of *Outward Works*, and to a performance of *Outward Worſhip*, which any Man by his own natural Abilities can perform; and the World can well endure to put on the faireſt form of Godlineſs, and the ſtricteſt, ſo their Nature inwardly may remain the *Same*.

And thus the Worldly *People* comply readily with the VVorldly *Doctrine* of the VVorldly *Teachers*, ſeeing it is after the ſenſe and mind of *Man*.

But on the contrary, *Christ* and his *Seed*, as they are not of the VVorld, so neither do they speak of the VVorld, but being of *God*, they speak the Things of *God*, according to *God*; they speak of the Things of *God*, by the Spirit of *God*, and so according to the Mind of *God*: They speak of the Things of *God*, in the Wisdom, Righteousness, Truth, Light and Life of *God*; and thus the VVorld cannot endure the *Word*, nor *Those* that *teach it*.

2. *They speak the Spiritual Word of God to a carnal end.*

2. The *Prophets* of *Anti-christ speak of the VVorld*, that is, they turn the *VVord* of God into worldly and carnal *Doctrine*, for *worldly* Advantage sake; they preach the spiritual VVord of God *carnally*, that they may make it serve their own Turns and Ends. That VVord of the *Gospel*, which God hath given only to serve the *Spiritual* and *Eternal* VVelfare of his Church, the VVorldly *Teachers* frame and use this, only thereby to serve their own VVorldy Credit and Reputation, their VVorldly Profit and Preferment, and their VVorldly Authority and Dominion.

And thus that *Word of Faith*, which in its own proper Nature and VVorking, *calls* off all Men from this VVorld, and the *Things* of it, to the *Kingdom* and Glory of God; they make this very *Word* to sound *carnally*, that by it they may seek Themselves, and the Things of this present Life.

But *Christ* and his *Seed*, who are of *God*, they speak of *God*, and not of the *VVorld*, seeking no VVorldly thing at all by the *VVord of God*, which They teach and hold forth, as is manifest in the Life of *Christ*, and his *Christians*.

3. 3. The *Ministers* of *Anti-christ*, or *worldly Teachers* speak of the World, that is, they turn the *VVord*

Word of God into worldly *Doctrine*, that thereby they may avoid the *Croſs*, which the Word of God, in the *Spiritual* Senſe of it, would certainly expoſe them to. But now theſe Worldly *Teachers*, as they love the World, ſo they cannot endure the *Croſs*, that is, Reproach, Poverty, Shame, Sufferings and Death for the *true Word*. Wherefore they Preach the Goſpel in ſuch a ſenſe as ſhall *pleaſe* the World, but never *offend* them; as ſhall make the World their *Friends*, but never their *Enemies*; for *they* cannot indure to *think* of, much leſs to *ſuffer* the utmoſt *Hatred* and *Perſecution* of the World for *Chriſt*'s Names ſake. Wherefore I ſay again, though in *Chriſt*, they will *praiſe* his Reproach, his Shame, his Poverty, his Tribulation, his Death and Crucifying, yet they cannot indure theſe things in *Themſelves*, for his Truth's ſake; but are moſt careful and ſtudious to preach the Word of God in ſuch a *Worldly Senſe*, as ſhall never provoke the World againſt them, to do them the leaſt *harm*; but ſhall rather *incline* them to confer upon them (according to their own pharſe) all *Countenance* and *Maintenance*. And thus the *worldly Teachers ſpeak of the* World, in this ſenſe alſo.

They turn the Word of God into worldly doctrine, to avoid the croſs.

But *Chriſt* and his *Seed* who are of God, they ſpeak not of the World, but of *God*, that is, they ſpeak the *VVord* of God, according to God, never regarding whether the World be pleaſed or diſpleaſed therewith. Yea, they ſpeak God's *Word*, according to God's *Mind*, though they *certainly* know, that it will procure them all *ſorts* of *Reproaches*, and *Tribulations*, and all manner of *evil* to be ſpoken and done againſt them; in as much as they love God and his Word, more than Themſelves and this World: And ſo, they are

ſo far from *declining* the *Croſs* of Chriſt, which the right Confeſſion of the *VVord* will bring upon them, that they account it their greateſt *Glorifying*, to have *Fellowſhip with Chriſt in his Sufferings, and to be made conformable to him in his Death:* All which things He *endured*, becauſe he ſpake God's *Word* according to God's *Mind*, and contrary to the mind of the Word, and worldly *Church*.

And thus we ſee by *John*'s Doctrine, who ſpake by the *Spirit*, who they are, with whom *Anti-chriſt* and his *falſe Prophets* prevail, to wit, the World and worldly *People*; as alſo the *Grounds* why they prevail with them, namely becauſe They *are of the World and ſpeak of the World.*

And now for the *Uſe*.

The *VVorld* hears *theſe* Teachers, who *are, and ſpeak of the VVorld.*

1. Uſe. *All natural Men deceived by Anti-chriſt, whatever their accompliſhments may be.*

And hence *firſt* we learn, That *Anti-chriſt* and his *Prophets*, the *worldly* Teachers, come with ſuch *Deceivableneſs* of *Unrighteouſneſs*, that no Natural or Worldly Men whatever, of whatever *Parts*, *Learning*, *Knowledge*, *Righteouſneſs*, can poſſibly *diſcern* Them. If Men are but *Natural* Men, tho' never ſo *accompliſhed*, Anti-chriſt *deceives* them *all*, and makes them *his* Diſciples.

For *Anti-chriſt* comes ſo *ſubtilly*, and in ſuch glorious *apperances* of Holineſs and Religion, that none can *know* him and his VVays, except they be *ſingularly* taught of God; according to that of *Chriſt* to his Diſciples, *To You it is given to know the Myſteries of the Kingdom of God, to them it is not given.* And to whom it is given to know

know the *Myſteries* of the Kingdom of *Chriſt*, to Them alſo is it given to know the *Myſteries* of the Kingdom of *Anti-chriſt*: And none can *truly* know, either the *One*, or the *Other*, without a *ſpecial Gift* from God.

VVhence it is moſt *evident*, That Men are not able to *underſtand* Anti-chriſt, and his Kingdom, and Things, as they are Men learned in *Philoſophy*, and in the Knowledge of the *Tongues*, or as they are Men of ſuch and ſuch *Degrees* and *Titles* in the Univerſity, or of ſuch and ſuch *Eccleſiaſtical Orders* in the Church: I ſay, Men by all ſuch abilities and accompliſhments (as they ſpeak) are not able to *diſcern* Anti-chriſt, but *rather* are the more ready to be *overcome* by Him, ſeeing by all theſe *Humane* and *Eccleſiaſtical* Things, *Anti-chriſt* can lay the *faſter* hold on them, and make them the *more* his *own*.

Anti-chriſt is unknown to them, ſeeing Chriſt is unknown to them.

And *Anti-chriſt* muſt needs be unknown to ſuch Men, in as much as *Chriſt* Himſelf, as he is held forth in the VVord, and whatever he *is* and *doth* both in *Himſelf* and *Members*, is wholly unknown to them; yea, is ſo ſtrangely unknown, that by a *prodigious* miſtake, they do judge *Chriſt*, and his Members, and their Doctrine to be *Anti-chriſt*, and his Members, and their Doctrine: And on the contrary they do judge *Anti-chriſt*, and his Members, and their Doctrine, they do account and eſteem of, as of *Chriſt* Himſelf, and his Members, and their Doctrine. And thus, is the Multitude of carnal *Chriſtians*, (which are even the whole VVorld almoſt) through the effectual Operation of *Satan*, brought to think and believe aſſuredly, that the Prophets of *Anti-chriſt*, who handle the Scriptures *carnally*, and and after the mind of Man, do verily teach the

very Doctrine and Truth of *God*; and of this they are ſo confident, that they would have the VVorldly Powers and Magiſtrates to *force* all Men to believe as They *ſay*, and to practiſe as They *command*. Yea, theſe VVorldly Men, with all their *Worldly Accompliſhments*, are ſo deluded by *Anti-chriſt*, that whilſt they oppoſe and perſecute the *Faithful* People of God, or rather *Chriſt* Himſelf, and *his* Word, Works, Truth, and Righteouſneſs in them; they verily think they oppoſe and Perſecute *Anti-chriſt* Himſelf, and the falſneſs of his Members. And as the *Scribes* and *Phariſees*, the chief Teachers of the *Jeweſh* Church, being Deceivers Themſelves, did yet call *Chriſt* a Deceiver, and in *killing* and *crucifying* Him, thought they did God *good ſervice*; ſo the carnal *Clergy*, and the *Head* of them, being *Anti-chriſts* Themſelves, do yet *tell of*, and *terrifie* People with *another* Anti-chriſt: And being *Seducers* Themſelves, do yet riſe up againſt the very *Members* of *Chriſt*, as *Seducers*, that thereby they may boaſt themſelves to be *Righteous*. So throughly and perfectly hath *Anti-chriſt* deluded and inchanted them, through the *Cup of the Wine of his Fornications*.

Thus the whole World is overcome by *Anti-chriſt*, and cannot by all their Higheſt *Attainments* diſcern Him from *Chriſt*; only they, who are *born of God*, and are his *true* Children, and (being Plain, Simple, Meek, and Lowly in Spirit) are taught of God, *Theſe* only *know* Anti-chriſt, and *overcome* Him; but theſe are the *little Flock*.

Secondly,

Secondly, In that the *World hears the Miniſters of Anti-chriſt.* 2. Uſe.

We are given to underſtand, That *Men* that are of a worldly *Spirit*, and through that, are addicted to the VVorld, and ſo *ſeek* and *follow* after the Profits, Pleaſures, and Honours of this life, they cannot poſſibly *underſtand* the Impoſtures and Deceits of *Anti-chriſt* and *his* Teachers, but *They all* are ſeduced and overcome by them. *Men of a worldly Spirit cannot underſtand the Deceits of Anti-chriſt.*

Whoever therefore do profeſs or pretend to Religion and Godlineſs, and nevertheleſs live in the *Spirit* of this VVorld, and are ſwallowed up with the *Cares* and *Comforts* of this VVorld; all *ſuch* Chriſtians are a fit *Prey* for *Anti-chriſt*: Seeing,

1. Such *carnal Chriſtians* are ſo addicted to *worldly Occaſions*, that they cannot attend to the Word of *God* in the ſpiritual *Senſe* of it, which is only known by Temptation, Prayer, and God's own Teaching. And hereupon they want the *true Light*, by which *only* Anti-chriſt can be *diſcerned*. For *Anti-chriſt* comes in ſo great *ſubtilty* and *likeneſs* to Chriſt, that he cannot be perceived, but by Chriſtians much acquainted with the *Word*, and much *mortified* and *quickned* through it.

2. Such *carnal Chriſtians*, as they neglect the *Word* in the ſpirituality of it, ſo alſo they do *love* this World, and this *quenches* in their hearts the *love* of *God*, as *John* ſaith, *If any Man love this World, the love of the Father is not in him*; now they whoſe Hearts are inwardly deſtitute of the *true love* of God, and yet do *outwardly* profeſs and worſhip *God*, all theſe are a *fit Prey* for *Anti-chriſt*.

And

And thus the World *loving* and *seeking* it self, and its own things, *receives Anti-christ*, whilst it cannot *discern* Him. Wherefore the *Scriptures* do every where give *Christians* so many Warnings against *Covetousness*, which takes from Men all *true* desire after *Christ*, and all regard sense, and knowledge of *Anti-christ*. *Christ* therefore said to his Disciples, *Take heed and beware of Covetousness; for where the Treasure is, there will the Heart be also*, &c. And thus all they, who are *Lovers* of Themselves, and of this World, the greater *outward Profession* they make of *Religion*, the more *ready* are they to receive and entertain the *Ministers* of *Anti-christ*, and *their* Doctrine, seeing *They are, and speak of the World.*

3. Use. *The carnal Clergy have a numerous Auditory.*

3. Seeing the *World hears Anti-christ, and his Teachers*, we are to take notice, That the *Carnal* and *Anti-christian Ministers* have a *Numerous Auditory*, all the *Worldly People* cleaving and joyning to them, because they speak *that* which is in *their* Hearts: And therefore it is said, *Rev.* 17. 15. *That the Waters whereon the Great Whore* (that is, the Ecclesiastical State, which chiefly consists in the Clergy) *sitteth, are People, and Multitudes, and Nations, and Tongues.* So that the *false Prophets* have all the World to hear them, except the *Faithful* and *Spiritual* People, and Multitude is a certain Sign of their Church. And *Rev.* 15. *v.* 7. It is said, that *Power was given to Anti-christ over all Kindreds, and Tongues, and Nations, and that all that dwell on the Earth shall worship him, whose Names are not written in the Lamb's Book of Life.* So that *Anti-christ* by degrees, and by his *several* Forms and Appearances, *one* still more *deceitful* than *another*, doth win to Himself *all Mankind*, but the very *Elect*. And so from time

time to time hitherto, he hath gotten to Himſelf *National Churches*, even the *Generality* of all the People, of whole Nations, Kingdoms, and Common-Wealths, to hear his *Teachers*, and to *receive* and *ſubmit* to his *Doctrine* and *Diſcipline*, as moſt *True* and *Orthodox*.

And thus hath Anti-chriſt *Multitudes*, even the *whole World* to follow his *Teachers*, and to ſubmit to them. But let not the *true Church*, and *little Flock* of crucified Jeſus, be offended hereat, ſeeing they are but the *World* who hear *Anti-chriſt*'s Teachers, that is they are *ſuch People*.

The Hearers of Anti-chriſts Prophets.

1. Whoſe *inward Nature* is earthly, carnal, deviliſh.

2. *Such* who love an *outward Form* of Religion and Godlineſs, whilſt they are bitter Enemies to the *Power* of it.

3. *Such* who love *ſuch* a Doctrine and Religion, as may ſtand with their *old corrupt Nature*, and may beautifie and ſupport it; and ſo may make them *painted Sepulchers*, outwardly *fair*, whilſt they are inwardly *abominable*.

4. *Such*, who *love* the World, in the ſenſe of their *own Mind*, but *hate* and *abhor* it, in the ſenſe of *Chriſt*'s *Mind*; and reckon it *ſo*, to be the *greateſt* Error and Hereſie in the World.

5. *Such* as ſo profeſs *Chriſt* and his *Goſpel*, as to make them ſerve their own Worldly Ends and Advantages, without the leaſt regard or reſpect had to Chriſt's true *Kingdom*.

6. *Such* as love *Themſelves*, and their *Own Things*, the Proviſions of the Fleſh, and a quiet, eaſie, and commodious Life, better than *Chriſt Jeſus* and his *Things*.

7. In

7. In a word, they are *ſuch*, as under the *glorious Profeſſion*, and *ſubtil Pretence* of *Chriſt*'s Church, are truly and inwardly, the Church of the *Devil* and *Anti-chriſt*.

Such a People, and no other hath *Anti-chriſt* to hear Him, and to embrace and depend on Him, and *his* Doctrine, Miniſtry and Ordinances; that is, the *Multitude* of *falſe* and *carnal* Chriſtians, which are almoſt the whole World, of the *outward* Profeſſors of the Goſpel and Chriſtianity. For as Anti-chriſt and his Prophets are *of the World*, and *ſpeak of the World*, ſo alſo the *World hears them*.

And thus much for the fifth Point.

The Sixth Point.

How the Spirit of Truth and Error may be known in the Hearers as well as in the Teachers

In the ſixth place the Apoſtle ſhews, *How the Spirit of Truth and Error may be known in the People, as well as in the Teachers*; to wit, by the *Peoples cleaving* to the *Teachers* of *Truth*, or to the *Teachers of Error*, ſaying, *verſe 6.*

We are of God; He that knoweth God heareth Us, He that is not of God, heareth not Us; hereby know we the Spirit of Truth, and the Spirit of Error.

We are of God; to wit, according to his *New Workmanſhip* in Chriſt Jeſus, through which we partake of the *true Nature* of God in Chriſt, as *Members*, as *Chriſt Himſelf* doth partake of that Nature, as *Head*; and being *thus of God*, we cannot but confeſs God, his Name, and Truth, in our *Heart*, *Mouth* and *Life*.

He that knoweth God, heareth Us; that is, he that *knoweth God*, through the *teaching of God*, knoweth *Us*, who are *born* and *taught* of God; becauſe

becauſe we *ſpeak* to them of God, and the *Things* of *God*, as *God himſelf* hath taught Them, of *Himſelf*, and of *his Things*; and therefore They *readily* receive from *Us* that *Teſtimony* of the *Truth*, which God *himſelf*, either *hath already* inwardly taught them, or *doth* teach them by *his Spirit*, whilſt we yet ſpeak by *that Spirit*. And ſo *they hear Us*, by being *ſatisfied*; and *acquieſcing*, or being at reſt, in the true and wholſome, and ſaving Doctrine of *Jeſus Chriſt*, which we teach. *Hereby know we the Spirit of Truth*, to wit, in the *Hearers*; when they *cleave* to the Truth of the *Spirit*, or to the *Truth*, as it is and dwells in *Jeſus*, publiſhed by the *Teachers of Truth*.

It follows.

He that is not of God, heareth not Us; That is, He that is not of God, through a *New Birth*, and the *Renewing* of the *Spirit*, and ſo is deſtitute of the *Divine Nature*, or of the Eternal Word, and Spirit, which through his Unbelief have no place in his Heart: He that *thus*, *is not of God*, but contrarily is *of the Devil*, through Sin, Error, Darkneſs, Death, Enmity to God, and his whole evil Nature, *He heareth not Us*; that is, he doth not *taſte*, and *reliſh*, and *approve*, and *receive*, and *embrace*, and *love* the Word of Faith, and Myſtery of Chriſt and his Goſpel, which *we teach*; but doth rather hate, oppoſe, reproach and perſecute *our Doctrine*.

And hereby know we alſo *the Spirit of Error*, to wit, in the *Hearers*, when they do not receive the Word of Truth from the Teachers of of Truth, but do contrarily cleave to *Humane*, and *Philoſophical*, or *Moral*, or *Formal* and *National* Doctrine, publiſhed and held forth by the *Teachers* of *Error*. Now

Two Heads, or chief Teachers in the World.

Now hence it is evident, That there are *two Heads*, or *chief Teachers* in the World, which are *Christ* and *Anti-christ*; and also, that there are *two Seeds* or *Generations*, which flow from them, *begotten* by their *Doctrine:* The one is *Christ's Seed*, or the the Elect and Faithful; the other is *Anti-christ's Seed*, or the Reprobate and Unbelievers: And *each sort* of these People, do joyn themselves to their several and proper *Heads*; and by this, they are certainly *distinguished*, *known* and *discerned.*

Anti-christ and his false *Teachers*, who are the *Head* of the *Malignant Church* and *People*, they come in great Pomp and Glory, as to the Eye of the World, being *beautified* and *dignified* with Degrees, Names and Titles; being Exalted to great *Honour*, *Authority* and *Power*; being full of Fleshly Wisdom, Rhetorical Eloquence, and Philosophical Learning; and so to Humane Judgment, They are most considerable *Persons* in the Church, and very *Angels* of *Light* in appearance. And they being thus *adorned* and *beautified*, to the pleasing and content of the World, all the World come in, and *commit Fornication* with them, and do *hear* and *conceive* them, and are *conquered* by their *Inchantments.*

But *Christ* and his *Teachers*, come in True Humility, and Self-denial, and Meekness, and Lowliness, and without the Titles and Glory of the false Teachers, which they utterly despise, and refuse, and without all *Excellency* of *Speech*, and *Wisdom*, and *Learning* of this World; and *these* do *contradict* the Religion and Righteousness of the World, and speak the Truth which is of God, by the Spirit which is of God: And *these Teachers*, all the *true Sheep* of Christ, the faithful

faithfuful Flock do own and acknowledge, and they come and hear the Words of their Lips; being *aſſured* that it is not They that ſpeak but the *Spirit* of their *Father* which ſpeaks in Them.

For the *Body* and *Members* of *Chriſt* do neceſſarily cleave to *Chriſt* their *Head*; and the *Body* and *Members* of *Anti-chriſt* do in like manner neceſſarily cleave to *Anti-chriſt* their *Head*. And as the *Body* and *Members* of *Chriſt* do cleave to Chriſt their *Head*, and to *thoſe* that are in his Spirit, and will not, nor cannot joyn to *Anti-chriſt*, and to thoſe that are in his *Spirit*; ſo alſo the *Body* and *Members* of *Anti-chriſt* do cleave to *Anti-chriſt* their Head, and thoſe that are in his *Spirit*, and *will* not, nor *cannot* joyn to *Chriſt*, and to thoſe that are in his Spirit.

For *ſuch* as the *Body* it ſelf is, ſuch a *Head* will it chooſe to it ſelf; and ſo a *Spiritual*, *Heavenly* and *Faithful People* will joyn Themſelves to ſuch a *Teacher*, or rather to *Chriſt* Himſelf in and through him: And a *carnal*, *worldly* and *unbelieving People*, will joyn Themſelves to ſuch a *Teacher*, and to *Anti-chriſt* Himſelf in and through him.

Wherefore, as they that hear the *true Teachers*, and *Chriſt* in them, and do *joyn* and *cleave* by Faith to the *Word* and *Doctrine* which they hear, knowing that it is *of God*, as all ſuch are certainly *of God*, even his *true Children* and *People*, and the *true Sheep* of *Chriſt*, in as much as they *know* his Voice, and *cleave* to it: So they that hear the *falſe Teachers*, and *Anti-chriſt* in them, and do cleave to their Doctrine and Miniſtry, and do *like*, *commend* and *applaud* that; all ſuch are not *of God*, but of their *Father the Devil*;

Devil, and the *true* and *natural* Members and People of *Anti-chriſt*.

And this very Doctrine Chriſt Himſelf, hath clearly taught in his *Goſpel*, as *John* 5. 43. where he ſaith to the *Jews*, *I am come in my Fathers Name, and ye receive me not; another ſhall come in his Own Name, and Him ye will receive.* That is, the *Unbelieving Jews* would not come and cleave to *Chriſt* as their *Head*, though coming in the Name of *God*, that is, in the true Power, Wiſdom and Righteouſneſs of *God*, becauſe they were none of *Chriſt's* own Sheep: But *Anti-chriſt* coming in his own Name, that is, in his own Power, Wiſdom and Righteouſneſs, they *receive* Him, and *joyn* to Him as to their own true and natural *Head*. And again, *John* 8. 47. *Chriſt* ſaith to the *Jews*, *He that is of God, heareth God's Word, ye therefore hear it not, becauſe ye are not of God.*

Whence it appears, that to hear and cleave to the true Word of *God*, taught and held forth by *Chriſt* and his *Prophets*, is a manifeſt token that Men are of *God*; but to turn away from it, and to deſpiſe it, and to embrace another Doctrine, is as manifeſt a Sign, that they are not of *God*, but of the *Devil*, as *Chriſt* ſaith, to the ſame People, *ver.* 44. *Ye are of your Father the Devil; for there is no Truth in Him, and he abides not in the Truth, no more do Ye.* Again, *John* 10. *v.* 4, 5. Chriſt ſaith, *His own Sheep follow Him, the true Shephard, becauſe they know his Voice; and a Stranger will They not follow, but flee from Him, becauſe they know not the Voice of Strangers.*

Wherefore

Wherefore they that hear the Word of Faith, in the true Teachers of the Goſpel, They have in them the *Spirit of Truth*; but they that diſlike and diſ-reliſh that Word, and joyn to the Teachers and Doctrine of *Anti-chriſt*, They all have in them the *Spirit of Error*.

And therefore it concerns us more than the World is aware of, to take heed, *Whom we hear*: For if we cleave to the Teachers of Truth, as hath been declared, then have we the *Spirit of Truth*; but if to the Teachers of Error, then are we of the *Spirit of Error*.

And thus this *Scripture* teacheth us how to know and diſcern the Spirit both of *Chriſt*, and of *Anti-chriſt*, and that both in the *Teachers* and in the *Hearers*; both which are of great Uſe to the true Church of God in all Times, but eſpecially in theſe Laſt Times. And theſe things I have ſpoken and teſtified freely (according to the meaſure of Grace given) knowing that they will be as acceptable to the true Friends and Members of *Chriſt Crucified*, as they are troubleſome and diſpleaſing to the Members of *Anti-chriſt*.

A Plain and Neceſſary

Confutation

Of divers Groſs and

Anti-chriſtian Errors,

DELIVERED

To the *Univerſity* Congregation, At the Publick *Commencement*, Anno. 1653. By Mr. *Sydrach Simpſon* Maſter of *Pembroke Hall* in *Cambridge*.

An *Apology* to the *Reader*, touching the following *Reply* to Mr. *Sydrach Simpſon*'s Sermon.

Why the Author deals ſo plainly 1. With Mr. S. Simpſon.

IF it ſhall ſeem *grievous* to any, that I have dealt thus *freely* and *plainly* with Mr. *Sydrach Simpſon*, one of the firſt *Paſtors* of an *Independant* Congregation in *England*; let them *conſider* how *Paul* dealt with thoſe *Brethren*, Gal. 2. *to whom* (according to his right *Zeal*, and the preſent *occaſion*) *he gave no place by ſubjection, no not for an Hour, that the Truth of the Goſpel might continue with the* Galatians; and though thoſe Brethren *ſeemed to be ſomewhat*, yet ſaith *Paul*, what ever they are, *it makes no matter to me*,

me, ſeeing *God accepteth no Mans Perſon:* And ſo notwithſtanding their *Reputation*, he did not *ſpare* them. Yea, let them *conſider* how *Paul* at *Antioch* withſtood *Peter to the Face*, for *diſſembling* with the *Jews* in the caſe of the *Gentiles*, and for not *walking uprightly according to the Truth of the Goſpel:* wherefore *Paul* did publickly and ſharply reprove Him before them all. For no *true Believer* is to keep ſilence, when the *Doctrine* of the *Goſpel* is corrupted by the *Doctrines* of *Men*, or is to be *modeſt* in this *matter*. Wherefore I was compelled to ſpeak thus plainly to him, for his *groſs prevarication* in the things of God; and I am well ſatisfied in my Conſcience in the diſcharge of my Duty, whatever ſhall be the Cenſure of *carnal Chriſtians*, who have no true ſenſe of the Glory of *Chriſt's* Goſpel, or of the Profit of his People, Whom yet *Chriſt* ſo loved, as to lay down his Life, and to be Crucified for them.

Again, if it ſhall offend any, that I deal thus roundly againſt *Humane Learning*; Let them know, that I am not againſt *Humane Learning* upon all accounts, but do allow *Humane Learning* (ſo it be Sober and Serious) in its own Place and Sphear, as well as other *Humane things*: But I do oppoſe it, as it is made another *John Baptiſt*, to prepare the Way of *Chriſt* into the World, or to prepare the Worlds way to *Chriſt*: And alſo, as Men make it Neceſſary for the true Knowledge of *Scriptures*; Yea, the very Unction for the *Miniſtry*.

2. With Humane Learning. How the Author is for Humane Learning, and how againſt it.

And herein, according to the Grace of *Chriſt*, I both *do* and *will* contend againſt it forever: Seeing *Humane Learning*, mingled with *Divinity*, or the Goſpel of *Chriſt* underſtood according

The great miſchef of Humane Learning mingl'd with Divinity.

to *Ariſtotle*, hath begun, continued, and perfected the *Myſtery* of *Iniquity* in the outward Church. VVherefore I do in all boldneſs appear for *Chriſt* the *Wiſdom of God*, againſt *Humane Learning* the VViſdom of the VVorld; knowing aſſuredly, that He is as very *Anti-chriſt*, who oppoſes *Chriſt* as the Wiſdom of *God*, as he that oppoſes Him, as the Power and Righteouſneſs of *God:* and *Men* may as well bring in to the *Church of God*, another *Righteouſneſs* than *Chriſt*, and another *Power* than *Chriſt*, as another *Wiſdom* than *Chriſt*. Wherefore, as They who bring in *Humane Righteouſneſs*, that is, *Civil* or *Moral Righteouſneſs*, or any *Works* or *Duties* of Men for *Righteouſneſs*, into the *Church of Chriſt*, They are *true Anti-chriſts* in ſo doing: ſeeing herein they are contrary to, and do oppoſe *Chriſt* the *Righteouſneſs of God:* And as They who bring in *Humane Power*, or the *Secular Arm* into the *Church of Chriſt*, to Do, or leave Undone, to Reward or Puniſh, to Promiſe or Threaten, to Encourage or Diſcourage by *That*, They are *true Anti-chriſts* in ſo doing; ſeeing herein they are contrary to, and do oppoſe *Chriſt* the Power of *God*: So alſo, They that bring in *Humane Wiſdom*, or the *Learning* and *Philoſophy* of Men into the *Church of Chriſt*, They alſo are *true Anti-chriſts* in ſo doing; for herein they are contrary to, and do oppoſe *Chriſt*, the *Wiſdom of God:* For *Chriſt* is, and is to be, the only Power, the only Wiſdom, and the only Righteouſneſs in the *Church of God*; And he that brings in any other Power, Wiſdom or Righteouſneſs, beſides *Chriſt Himſelf*, that Man is in very deed *Anti-chriſt*. And in this matter alſo, it was neceſſary that I ſhould be bold for *Chriſt* againſt *Anti-chriſt*.

3. Again,

3. Again, If any ſhall be offended that I ſpeak thus freely againſt the *Univerſities*, which are of ſuch *Honourable Eſteem* every where in the *Nation*, eſpecially with the Ignorant and Vulgar People, and with Men of all ſorts, who have not the right Knowledge of *Chriſt* and his *Goſpel* (wherein are ſo contained all the Treaſures of *Wiſdom* and *Knowledge*, that no part of this *Treaſury* is left out thereof, to enrich *Heatheniſh Philoſophy* withal, which by the *Goſpel* is left as a Deſolate Thing, empty and deſtitute of all true Wiſdom and Knowledge) I ſay, if any think that I have too deeply cenſured theſe *Univerſities*; let them know, that I have done in this matter, but as *Wickliff*, *Hus*, *Luther*, and ſeveral others, *Holy Men of God*, and Happy Inſtruments in the Hand of *Chriſt*, have done before me. As for Inſtance.

3. *With the Univerſities.*

Men of unqueſtionable Worth and Godlineſs, have ſpoke freely of the Univerſities in former times, as

Wickliff terms the *Univerſities*, *Caſtra Cainitica*, Cain's Caſtles; *Synagogas Satanæ*, the Synagogues of Satan, and affirms that They were never Ordained or Inſtituted by *Chriſt*.

Wickliff.

John Hus (or *Otho Brunfelſius*, if he ſet out the Contents of the Chapters) calls them *Satrapas Anti-chriſti*, the *Lieutenants* of *Anti-chriſt*.

Hus.

Luther, in his Book *Contra Ambroſium Aathàrinum*, ſhewing out of *Daniel* the *Prophet*, that *Anti-chriſt* is *Rex facierum*, the King of Faces, or Apperances, he affirms "That the *Univer-*
'*ſities* are one of thoſe Faces of *Antichriſt*, and
'that they are very comely or ſightly to look
'on, and yet indeed are a very Chaos and open
'Gate of Hell, and that in theſe the moſt
'Choiſe Youth of Chriſtian People are proſti-
'tuted, and are caſt into the open Throat of
'Hell; And that in theſe *Ariſtotle* is read,

Luther.

'whereby the Wits of Christian Youth are 'possessed and busied with Humane and Hea-'thenish Learning; Yea, are quite blinded and 'oppressed with it.

☞ He saith also, 'That the *Universities* are the 'Woe, that the fifth Angel (mentioned *Rev.* 9) 'brought upon the Earth; and that whoever it 'was that did first Institute and Confirm *Univer-'sities*; he was a Star fallen from Heaven to 'Earth, *to wit*, from the *Gospel of Christ* to *Hu-'mane Learning*.

And in his *Exposition* on *Psalm* 22. he calls the *Universities the Mothers of Learned Men*, *the Gates of Hell*, and saith, 'they are called (*Scholæ*, i. e. '*Ludi*) *Schools*, that is, *Plays*, by a fatal Name; 'seeing they make Sport with the Scriptures, 'and cast Lots upon them, as upon the Garments 'of Christ, every one dividing to himself a share 'of them, according to his own Humane and 'Philosophical Apprehension. And he saith, 'That the Doctors of these Universities are by 'the same Providence, called *Doctores Scholastici*, 'i. e. *Ludicri, vel Illusorii*: School Doctors, that 'is, Trifling or May-game Doctors.

Again he saith, 'Those most Glorious Mo-'thers of Studies, the Universities, stink before 'God with most Loathsome Abomination.

☞ These Universities are those *Anti christian Souldiers*, who put a *Reed* into Christ's right Hand instead of a *Scepter*; and this *Reed* is *Philo-sophy*, that vain Deceit, or as the Apostle else-where terms it, the *Operation of Error*: *By which* Philosophy (saith he) *the unhappy People of Christ began to be governed*, that is, *to be se-duced, and to be led away from the Gospel of God.* And this *vain Reed* they put into his Right Hand,

by

by preferring *Learning* before *Godlineſs*; ſaying, (according to their uſual manner of ſpeaking) *He is a Learned and a Godly Man*; hereby making Learning to take place of Godlineſs And yet this Philoſophy is nothing but a weak *Reed*, which counterfeits a *Scepter*, rather than repreſents it, and ſo is nothing but *vain Deceit*; for there is nothing propounded in ſuch Doctrine, but *Vanity* and *Lying*, though under the title of *Knowledge* and *Religion*.

In a word, he calls them *Anti-chriſti Lupanaria*, the *Stews of Anti-chriſt*.

Melanæthon alſo terms the *Univerſities*, Domos mendacii, *Houſes of Lies*, and ſaith, *It is manifeſt, that they are all heritical by their School-Divinity*; which all the Schools in *Europe* have received from the *Univerſity* of *Paris*, and are thereby infected with Hereſie; and he ſaith, the *Students in the Univerſities, are not the People of the Goſpel, nor yet of the Law, but are the People of* Ariſtotles *Morals*.

Melanæthon. Omnes Scholas eſſe Hæreticas, Theologia Scholaſtica arguit. *Melanct. in Apol. pro Mar. Luther.*

And thus it is manifeſt that Others have ſpoken freely and ſharply againſt the *Univerſities* before now. And therefore Wiſe and Godly Chriſtians will have no juſt cauſe to be offended at *Me*, who have ſpoken in like Manner, having the ſame Cauſe.

Object. Now if any ſhall Object, That *they all ſpake againſt* Popiſh Univerſities, *and that our* Univerſities *are otherwiſe now, than They were then; and ſo there is not the ſame Cauſe to ſpeak againſt Them now, as there was heretofore.*

Objection.

Anſw. To this I anſwer, That though the outward form of *groſs Popery* be taken away from them (as alſo from the reſt of the People of this *Nation*) God having put it into the Hearts

Anſwer.

The Universities the same for the Substance, now as formerly.

of the *Civil Power* to reject it, after the Light of the Gospel had begun to shine in them; yet are the *Brains*, *Heart*, *Bowels*, *Bones*, *Marrow*, *Sinews*, and *Blood* of the *Universities*, the self-same now as heretofore; and though the outside of it hath passed under a very little change, yet the inner parts of it remain as before, in the full strength of *Anti-christ's Kingdom*, and that without any alteration at all. For the self-same *Statutes* of the *Universities* and *Colledges* still remain with them in *force*, which were at first given to them by their *Popish Founders*, through the *help* of *Anti-christ*: and these *Statutes* are of such *Authority* with them, that they depart from the Rule of Christ's *Gospel*, to walk by the Rules of sinful *Men*, for worldly *Stipends* and *Rewards* sake. Farther, the same *Phylosophy* or *Heathenism*, and the same *School-Divinity* or *Anti-christianism*, are yet *instilled* into the *Youth* and *Students*, as were many Hundred Years *ago*, in the *darkest* times of *Popery*; and These Things are *all in all* in the *University Learning* and *Education*; in so much, that *No Man* is of any esteem and reckoning with them, know he the Gospel of *Christ* never so soundly and truly, if he be not (as they speak) a *good Phylosopher* and *School-Divine*. So that the *University* for its inside is the self-same now, as it was in *Wickliff*, *Hus*, or *Luther*'s time, being informed and possessed with the same *Heathenish* and *Anti-christian Doctrine*, *now* as *then*: Yea, *many* of the *self same* Outward *and* Anti-christian *Forms* and *Follies* still remain with *Them*, more than with any other People in the *Nation* again; even to their *Hoods*, *Caps*, *Scarlet Robes*, *Doctoral Ring*, *Kiss*; *Gloves*, their *Doctoral Dinner* and *Musick*. Neither could they ever yet to *this day* find

find in their *hearts* to lay aſide their very *Prævaricator*, which is ſome notable *Varlet* picked out of the *Univerſity*, and brought forth in the preſence of all the *Heads*, *Students*, *Scholars*, and all the *great reſort* of *Miniſters* and *People*, at their *publick Commencement*, to make *ſhipwrack* of *Faith* and a *good Conſcience* before them all; and in *open Defiance* of the *Goſpel*, which ſtands in *Faith* and *Love*, to abuſe, and deride, and jeer, and reproach all ſorts of *Perſons*, of all Ages, Sexes, Profeſſions, and this preſently after their *Divinity Acts*; which is a Wickedneſs the very *Heathen* would be aſhamed of, and which plainly declares what *kind* of *Divinity* is *Taught* and *Learned* in the *Univerſity*, which can *endure*, *allow*, *countenance*, and be *merry* at that, which ſo highly contradicts *God's Word*, and *grieves* his *Holy Spirit*: Yet becauſe it makes them *merry* after a full *Dinner*, and puts more *joy* into their Hearts than the Holy Scriptures, they could hitherto *diſpenſe* withall, to *this day*.

And ſo however *Religion* for the *Outward Form*, hath been much *Reformed* in theſe *Nations*; yet the *Univerſities* as the ſtrongeſt *Hold* which *Anti-chriſt* hath had amongſt us, have ſtill remained much what the ſame, not only as to the *Inward Subſtance* of all things, to wit, their *Statutes*, *Philoſophy*, and *Divinity*, but alſo in a great meaſure to their *Outward Forms*, as they were in their *firſt Anti-chriſtian Inſtitution*.

Wherefore it was *neceſſary* alſo, that I ſhould be plain and free for *Chriſt's* ſake, and his *Churches*, againſt theſe (as *Luther* calls them) *Stews of Anti-chriſts*, and *Dens* of *Thieves*, who have been, and ſtill are the conſtant and fruitful *Seed* of *Anti-chriſt's* Kingdom in the World, out

of

of which it might ſuddenly, on all *occaſions* and *opportunities* grow up afreſh, how greatly ſoever it had been before waſted and deſtroyed among the People, by the clear Word of *God*, and his *mighty Providences* and *Works* accompanying it.

Now as it was neceſſary this Work ſhould be *done*, ſo through the Grace of *Chriſt*, was I made willing to do it, ſeeing no *body* elſe more *fit* and *able* did appear. And well knowing, that he that provokes the *Univerſities* and *Clergy* againſt him, provokes *Principalities* and *Powers*, and the *Rulers* of the *Darkneſs of this world* againſt him; as is *evident* in the example of *Wickliff*, *Hus*, *Luther*, *Tindal*, and others: I have therefore according to *Chriſt*'s Counſel, *ſate down and counted the coſt of this Undertaking*, and after all do ſay, *The Lord is on my ſide, I will not fear what Man can do unto me.* And ſo I commit thee *Chriſtian Reader*, to that *Grace* which is from *God*, to keep thee in this *new hour of Temptation*, if the Lord ſuffer it to *come forth* upon the Earth.

Objection. 4. Again, if any ſhall *Object* in reading this *Reply*, that I my ſelf make uſe of *Humane Learning*, whilſt I ſpeak againſt it.

Anſwer. I *Anſwer*, what part of *Phyloſophy* is here made uſe of? Or who of the *Heathens* are here *quoted?* I have *chiefly* made uſe of the *Teſtimony* of ſome faithful *Chriſtians*, who have lived in ſeveral Ages, and yet have *all* witneſſed by the ſame *Spirit*, the ſame *Truth*. And it is no more *Humane Learning* to quote *Believers* in the Church *ſince Chriſt*, than to quote the *Patriarchs* and *Prophets* before *Chriſt*, or the *Apoſtles* and *Evangeliſts* which immediately followed him.

Objection. 5. And *laſt* of all; If any ſay, *I my ſelf relate to the* Univerſity, *why then do I ſpeak againſt it thus?*

I anſwer, that I neither *do*, nor *will* relate to the *Univerſity*, as it is *polluted* with any of the *Abominations* herein mentioned: But as by the Providence of *God* alone, I have been *brought* to that *Relation* in which I *now* ſtand, and continue in it, againſt the Wills and Workings of *many*; ſo through his Good *Pleaſure* I will remain, till *He* ſhall otherwiſe diſpoſe of me; and during my *ſojourning* with them, I will not fail to teſtifie againſt their *Evil*, and to *endeavour* to win all thoſe, whom *God* ſhall perſwade to receive his *Truth*, from *Heatheniſm* to the *Goſpel*, and from *Anti-chriſt* to *Chriſt*. *Anſwer.*

Wherefore let none be *offended* that I am made *willing* to *hazard* and *part* with my *worldly* Accommodations for *Chriſt*'s *Name* ſake; but let them rather praiſe the Grace of God, which hath enabled me to *witneſs a good Confeſſion*, whatever worldly *Diſadvantage* I might run into thereby. Wherefore, *Welcome* the Righteouſneſs, Power, Wiſdom, Truth, Word, and whole Kingdom of *Chriſt*, though they ſwallow *up* all my *Earthly Accommodations:* For ſuch *Fear* and *Love* of his Name, hath the *Lord* graciouſly put into my *Heart*, that I would not *willingly* conceal any thing of his moſt *precious Truth*, either to *gain* or to *preſerve* to my ſelf the *whole* World. And ſo *righteous Father*, not *my* will be done, nor *theirs*, but *Thy will be done in Earth as it is in Heaven.*

THE

THE CONFUTATION OF Mr. *Sydrach Simpſon's* Errors.

Iſaiah 62. 1.

For Sions ſake I will not hold my peace, and for Jeruſalems ſake I will not reſt, until the Righteouſneſs thereof go forth as brightneſs, and the Salvation thereof as a Lamp that burns.

MAſter *Sydrach Simpſon* at the *Commencement*, Anno 1653. preaching to the *Univerſity Congregation* in *Cambridge*, and to many *Others*, eſpecially *Miniſters* there gathered together at that time, from *ſeveral* parts of the *Nation*, among *other* things he let fall in that Diſcourſe of his, theſe *Groſs* and *Anti-chriſtian* Errors.

The Rehearſal of the Errors.

The Rehearſal of the *Errors*.

1. He brought in that *Scripture*, 2 Kings 6. *v.* 1. 2. which was his *Text*: The words whereof are theſe, *And the Sons of the Prophets ſaid unto Eliſha, Behold now the Place where we dwell with thee, is too ſtrait for us; let us go we pray thee unto Jordan, and take thence every man a beam, and let us make us a Place where we may dwell: and he anſwered, Go ye.*

ye. This Scripture he uſed to *prove* the Lawfulneſs and Religiouſneſs of the *preſent Univerſities*, and the Uſefulneſs and Neceſſity of *Humane Learning* to the *Church* and *Miniſtry* of the *New Teſtament*. And what the Scripture ſpeaks of thoſe *Schools*, he brought to countenance, encourage and juſtifie *Theſe: adding*, that if it were objected, 'That that was the Old Teſtament: *He did anſwer*, 'That the Old and the New were not di-'ſtinct Teſtaments, but Adminiſtrations: Thereby holding forth, that the *Univerſities now*, are anſwerable to the Schools of the Prophets that were *then*; and that the *Univerſities* are as agreeable to the *New Teſtament*, as the *Schools* of the *Prophets* to the *Old*.

2. 'That *They* who have endeavoured to pull 'down *Schools*, have always been Men who were 'found *Enemies* to *Religion*. So *Julian* the A-'poſtate ſhut up the doors of the Schools, be-'cauſe he would have all Religion to go down.

3. 'That the knowledge of Heavenly things 'cannot come to us but by things on Earth, and 'that all Divinity is ſwadled in Humane Learn-'ing.

4. 'That *Paul* was brought up at the feet of 'Gamaliel, and that God took him ſo *fitted*, and 'made him an able Miniſter of his *Church*.

5. 'That Mens *hatred to* God, doth as well 'appear in their hatred to Humane Learning, as 'if they *hated the* Scriptures.

6. 'That if the Spirit teach without Means, 'Men may as well be without the Ordinances, 'as without the Univerſities and Humane Learn-'ing.

7. 'That Men now are not to receive the Spi-'rit, in that *immediate way* to underſtand the Scrip-

'Scriptures, in which it was given to them who 'wrote the Scriptures.

8. 'That Men now are to get Knowledge 'by Studies and Humane Learning, and not by '*Inſpiration.*

9. 'That *Humane Learning* is as the Out-'works to the Fort of the Goſpel, and as the 'Outer-Court to the Temple of the Goſpel: And 'ſo, if you will keep the Fort well, you muſt 'keep the Out-works ſtrong; and if you will 'preſerve the Inward, you muſt look to the 'Outward Court.

10. 'But what is the bottom of all this *(ſaith 'he)* to wit, of ſome Mens appearing againſt '*Humane Learning*, as the *Unction* of the *Mini-'ſtry*, and againſt the *Univerſities* as the *Fountain* 'of the *Miniſtry*, but this? that ſome ſay, They 'are *One* with *Chriſt*; and as Chriſt hath the '*Divine Nature* in him, ſo every *Believer* hath; 'and he that *hath* God in him, need not go to 'any Man to learn; whereas in *John* 17. Chriſt 'ſpeaketh of Believers as at an *infinite* diſtance 'from Him; And if Believers be ſo *united* to 'Chriſt as they ſay, then will follow, that *Chriſt* 'ſhould not be the *only begotten of God*; and that '*Chriſt* and *We* ſhould be *Equal*, and *He* not our 'Lord, &c.

11. 'Arts and Tongues are the Cups in *which* 'God drinks to us.

12. 'We ſhall never keep up *Religion*, if we 'do not keep up *Learning*: But when *Learning* 'goes down, *Religion* goes down too.

13. 'Seeing *Religious Foundations* are ſo *Anti-'ent*, then keep them up: Your *Deſtruction* will 'never be but from Your ſelves.

Theſe

Theſe *Notes* were taken from Mr. *Simpſon's* Mouth, and delivered to me by an *honeſt* Hand, and affirmed to be *true* for the *Subſtance* of them; and I alſo heard *ſeveral* others, who were Hearers of that Sermon, relating the *ſame* things.

Now becauſe I find that this *Doctrine* hath not only *grieved* the Hearts of the *Faithful*, but alſo *ſtrengthened* the Hands of the *Carnal* and *Evil* People: The *things* which he then delivered, being uſually the Thoughts of their Hearts, and Words of their Mouths; I thought it my *Duty*, being ſet in my place for the *Defence of the Goſpel*, to give a *Publick Reply* to ſuch *Groſs Errors* ſo publickly delivered, to the *danger* of ſo many; and which, one would never have thought ſhould have proceeded from *ſuch a Man*; eſpecially after the *Day* of the *Goſpel* hath ſo far *dawned*, and the *Anti-chriſtian Shadows* are ſo far *retreated* and *flown* away.

And ſo I ſhall begin with the *firſt* of theſe *Errors*, and proceed in the *Order* in which they are ſet down.

I. ERROR.

1 Error.

He brought that Scripture, 2 *Kings* 6. 1, 2. *Touching the Sons of the Prophets, asking leave of* Eliſha *to go and build at* Jordan, *to prove the Lawfulneſs and Religiouſneſs of the Univerſities, in their preſent Uſe and Cuſtoms*, &c.

Anſwer.

To this I *Reply*, That there is a *vaſt difference* between *thoſe Schools*, and *theſe Univerſities*, as in many *other* things, ſo chiefly in *this*; That in thoſe *Schools of the Prophets* named by him, the *Holy Men of God* freely taught the *Youth*, who came *willingly* to them to learn, eſpecially in the

Anſwer. *No Heathenish Learning was taught in the Church of God all the time of the Old Teſtament.*

corrupt

What learning the Fathers before the Flood taught in their Schools and the Patriarchs and Prophets afterwards.

corrupt times of *Iſrael* and *Judah*; I ſay, they taught them only the Knowledge of the *Books of Moſes*, and of the *other Prophets* then extant, and no *Heatheniſh Knowledge*, or *Diſciplines of the Gentiles* at all. And theſe *kind* of *Schools* began *early* in the Church: For the *Fathers* before the *Flood*, and the *Patriarchs* after, all taught their *Children* and *Families* the *Word of God:* And ſo each of their Families was ſuch a *School*. And that we may not be at *uncertainties* in this matter, it is manifeſt *what Doctrine* they taught, by that which God himſelf ſaith of *Abraham*, Gen. 18. 19. *I know* Abraham (ſaith God) *that he will command his Children and Houſhold after him, that they keep the* Way *of the* Lord, *and to do* Juſtice *and* Judgment: This was the *ſum* of *Abraham*'s Doctrine to his *Family*. And this is *farther* confirmed by that of *Aſaph*, Pſal. 78. 2, 3, 4. where he ſaith, *I will open my mouth in a Parable, I will utter dark ſayings of old, which we have heard and known, and our Fathers have told us: We will not hide them from their Children, ſhewing to the Generation to come the praiſes of the Lord, and his ſtrength, and the wonderful works that he hath done.* Where we plainly ſee what *Doctrine* the *Children* received from their *Parents*, and the *Parents* taught their *Children* from one *Generation* to another; to wit, not *vain Philoſophy*, and the *Deſciplines* of the *Heathens*, *but the Praiſes of the Lord, and his Strength and wonderful Works.* This alſo is *manifeſt* by the practice of *Jehoſophat* King of *Judah*, who ſent his *Princes* with the *Levites* up and down throughout *Judah*, and they only took the *Book of the Law of the Lord* with them (and no *Heatheniſh Authors*) *and taught the People*, 2 Chron. 17.

And

And *Ezra*, after the Peoples return from *Babylon*, took only the *Book of the Law of* Moſes, and read it to them; and the *Levites* alſo read in the *Book of the Law of God diſtinctly to the People, and gave them the Senſe, and cauſed them to Underſtand it*, Nehem. 8.

And this alſo *James* the *Apoſtle* witneſſeth, *Acts* 15. 21. ſaying, *Moſes of old time hath in every City them that Preach Him, being read in the Synagogues every Sabbath day.*

So that the *faithful* Prophets of the *Lord*, during all the *Old Teſtament*, had the chief *care* in their *Schools* to keep the *Word* of the *Lord* among them in a *right Senſe*, according to the *Mind* of the *Spirit*. For ſeeing the *Lord's People* are his *Portion*, they knew they were to be *carefully* Educated and Inſtructed in the *right* Knowledge of the *Scriptures*, to *prepare* them for the *Lord*, and to make them *meet* for his *Kingdom*. And the keeping of the Word and Doctrine of God *pure*, is one of the *greateſt Matters* of all in the *Church* of *God*: For as the *Word* is, ſuch is the *Worſhip*, ſuch is the *Faith*, ſuch is the *Conſcience*, ſuch is *All*. Wherefore the *Holy Men* of *God* would by no means bring in the *Philoſophy* or *Doctrine* of the *Heathens* into their *Schools*, to teach *that* to their *Sons* or *Scholars*, but only the true, faithful and unmixed *Word of God*.

And if againſt this it be Objected, *That* Moſes *was learned in all the Learning of the* Egyptians. Objection.

To this I *Reply*: But did *Moſes* ever *teach* any of that Learning in the *Church*, or publiſh any of the *Doctrines* of it? Or did he *command* or *encourage* any of the *People of God* to *learn* it? Or did any other of the *Prophets* of the Lord in any Age, teach their *Sons* or *Scholars* any of the *E-* Anſwer.

gyptian Philoſophy, which was the *Ancienteſt*, or the *Smaragdine Table* of *Hermes Triſmegiſtus* (the pretended Scholar of *Moſes*) ſo much boaſted of, or any *Heatheniſh Author* whatſoever, of which there were *many* then extant? I ſay, let them *prove*, that but one *Heatheniſh Author*, was read by any of the *Prophets* to their *Scholars*, and then they will have ſome *colour* for the *preſent Univerſities* and their *Practice:* But this they can never do, during all the *Old Teſtament.*

Neither was any Heatheniſh Learning taught the Church in the time of the New Teſtament.

And now for the *New Teſtament*, it is well known, that *Chriſt himſelf* (who was the *Son* of *God*, made of a Woman) was the *firſt* and *chief Teacher* of this Doctrine: Even the *Son*, out of the *boſom* of the *Father*, *full of Grace* and *Truth*; and *He* ſet up the firſt *Chriſtian School*, and taught his *Twelve Apoſtles*, whom at his own *pleaſure* He choſe to Himſelf.

Chriſt taught no Philoſophy to his Apoſtles.

And what the *Doctrine* was which He *taught* them is manifeſt in the *Goſpel*; in *all* which there is not one Word of *Heatheniſh Philoſophy*, or of the *Doctrine* and *Traditions* of *Men*, but He *only* taught them the *Words of Eternal Life*, which no *Man* nor *Angel* could teach; He teaches *that* Word which is the *Power*, *Wiſdom* and *Righteouſneſs* of God; through which *Sin* is forgiven, and *Righteouſneſs* is given; *Death* is deſtroyed, and *Life* is brought in; *Hell* is put out, and *Heaven* is planted, in *all* them that do *believe: He* teaches a *World*, through which the *World* is *renewed*, and *Men* are made like *Angels*, and are made *meet* to partake of the *Inheritance* of *Saints: He* teaches a *Word* wherein is contained all the *Treaſures* of *Wiſdom* and *Knowledge* that are in God Himſelf.

And

And ſo *Chriſt* taught in his School no *vain Philoſophy*, or *Heatheniſh Doctrine*, and yet he *came* from God, and *went* to God, and is a pattern for *Doctrine* to all *true* Chriſtians that are his *Diſciples* indeed; To whom he commanded, when he left the World, and went to his *Father*, *That they ſhould teach all Nations*, and gather *one Chriſtian School* out of them *all*, by teaching them *to obſerve, and do Whatſoever he had commanded them*, to wit, in the *Goſpel*; and nothing *elſe*, or *more*: He commanded them to teach *all* that, and *only* that; and promiſed himſelf to be with them *to the end of the World*, in all ſuch Doctrine.

The Apoſtles taught no Philoſophy.

And the *Apoſtles* accordingly (not by any help of *Humane Learning*) but when they had received the *Spirit*, went forth to *Teach the Nations*, and to ſet up *Chriſtian Schools* every where by their Doctrine; and *They all* only taught *Jeſus, and the Reſurrection from the Dead.*

Peter.

Thus *Peter* firſt taught the Men of *Judea*, and Inhabitants of *Jeruſalem*, *That God had made Jeſus, whom they had crucified, both Lord and Chriſt; having raiſed Him from the Dead, becauſe it was not poſſible for Him to be holden of Death*, who was the *Lord* and *Author of Life.*

Stephen.

And *Stephen*, diſputing with the *Libertines, Cirenians*, and *Alexandrians*, and divers Philoſophers of *Cilicia* and *Aſia*, did hold forth to them *nothing but Chriſt*, and that *He ſhould put an end to the Temple and Law, and ſhould change all the Cuſtoms of* Moſes. And, *They were not able to reſiſt the Wiſdom and Spirit by which He ſpake*, Acts 6.

Paul.

And *Paul* at the *Univerſity* of *Athens*, reproved there *Heatheniſm*, and taught *nothing* among the *Epicureans* and *Stoicks*, and other *Sects* of *Philo-*

ſophers, but *the Reſurrection of Chriſt, and his Kingdom and Judgment*, Acts 17.

He alſo diſputed *daily* in the *School* of one *Tyrannus*, and that for *two* Years together, and *perſuaded only the things touching the Kingdom of God*, brought into the World by Jeſus Chriſt, *Acts* 19. And he ſo prevailed with his *Doctrine*, that *many* who uſed *Curious Arts*, *brought their Books together, and burnt them before all Men, and the price of them were counted at Fifty Thouſand pieces of Silver:* So that as the *Goſpel* prevailed, and the *Name* of *Chriſt* was magnified, ſo did People *renounce* Philoſophy, and *burn* their Books of *Curious Arts:* To recover which *Books* again out of their *Aſhes*, if it might be, our *Univerſity* would give as much *Money* (if they could procure it from *good Benefactors*) as *they* were then *valued* at by the *Heathen*. So that as *They*, through the *efficacy* of the *Goſpel*, of *Heathens* became *Chriſtians*, and threw away all other Learning, and *burnt* their Books of *Great Value*, leſt they ſhould *infect* others. So on the contrary, in our *Univerſities* of *pretended Chriſtians*, Men uſually become *true Heathens*; never valuing the *precious Goſpel* of God our Saviour, as they do other *Heatheniſh* and *Philoſophical Books*.

Farther, the ſame *Paul* dwelt after at *Rome* two whole Years in his own hired Houſe, and during all that time, *Preached only the Kingdom of God, and taught thoſe things which concern the Lord Jeſus Chriſt, with all boldneſs:* But taught not one Word of *Philoſophy*.

He alſo at *Corinth*, a great and famous City of *Greece*, full of *Philoſophers* and *Orators*, taught nothing among them, *but Chriſt crucified, to the* Jews *a ſtumbling-block, and to the* Greeks *fooliſhneſs*:

neſs: But to them that believe, both of Jews *and* Greeks, *Chriſt the Power of God, and the Wiſdom of God,* 1 Cor. 1.

And as he made no *Uſe* of *Humane Learning* all this while, ſo in 1 *Cor.* 2. he plainly *renounces* it, and *rejects* it; ſaying,

Ver. 1. *And I Brethren when I came to you, came not with Excellency of Speech or Wiſdom, declaring unto you the Teſtimony of God.*

Ver. 2. *For I determined not to know any thing among you, ſave Jeſus Chriſt, and him Crucified.*

Ver. 3. *And I was with you in weakneſs, and fear, and much trembling.*

Ver. 4. *And my ſpeech and preaching was not with enticing words of Mans wiſdom, but in demonſtration of the Spirit and Power.*

Ver. 5. *That your Faith ſhould not ſtand in the Wiſdom of Man, but in the Power of God.*

Ver. 6. *Howbeit, we ſpeak Wiſdom among them that are Perfect; Yet not the Wiſdom of this World, nor of the Princes of this World, which come to naught.*

Ver. 7. *But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God Ordained before the World unto our Glory* &c.

Ver. 13. *Which things alſo we ſpeak, not in the words which Mans Wiſdom teacheth, but which the Holy Spirit teacheth, comparing ſpiritual things with ſpiritual things.*

In a word, this *whole Chapter* tends to the *Utter Rejection* of *Philoſophy* (which is the *Wiſdom* of the *World*) in the *Kingdom* of *Chriſt*, which is the *Kingdom of God*

He alſo in his Epiſtle to the *Coloſſians*, Chap. 2. gives forth another *plain Teſtimony* againſt *Philoſophy*, deſiring, ver. 2. *That the Hearts of the Be-*

lievers might be comforted, and that they might be knit together in Love, and unto all Riches of the full aſſurance of Underſtanding, to the acknowledgment of the Myſtery of God, and of the Father, and of Chriſt, in whom are hid all the Treaſures of Wiſdom and Knowledge: And this (ſaith he) *I ſay, leſt any Man ſhould beguile you with enticing Words:* Wherefore *v.* 8. ſaith he, *Beware leſt any Man ſpoil you through Philoſophy and vain Deceit, after the Tradition of Men, after the Rudiments or Elements of the World, and not after Chriſt; for in him dwells the Fulneſs of the Godhead bodily; and ye are compleat in him, who is the Head of all Principality and Power.* Here is a *ſufficient Caution* againſt *Philoſophy*, for the true Church for *ever.* For what need we (if we are *true Chriſtians*) to *turn aſide* for Wiſdom, and Knowledge, and Learning, and curious Arts, to the *Heathen*, ſeeing *God* hath given *Chriſt* to us, in whom is *treaſured* up all the *heights*, and *depths*, and *lengths*, and *breadths* of Wiſdom and Knowledge, whereby the whole *World* was *made*, and every Creature *formed* and *faſhioned*, and in which it hath its *Being*, *Subſiſtence* and *Operation?* Yea in *this Chriſt* dwells all the *Fulneſs* of the Infinite and Eternal *God*, and he is the *Head of all Prinpality and Power*, in Earth and Heaven; and there is in him alone, infinitely enough to make us *Wiſe* and *Learned* for ever, without *calling in* the Help and Contributions of the *vain Philoſophers*, and their *fooliſh Wiſdom.* It is enough for *Chriſtians Schools* to be taught to know *Chriſt*, by the Miniſtration of the *Spirit*; and all *other Learning* that is not of *Chriſt*, though it ſeem to be never ſo *high* and *deep*, all faithful Chriſtians are to *reject* it, as meer *Sophiſtry* and *Deceit.*

And

And thus you ſee that the Apoſtles, as well as Chriſt, taught their *Scholars* and *Diſciples* only the *Goſpel*, and ſpake not one Word for *Philoſophy*, but directly againſt it.

The Primitive Chriſtians and Believers taught no Philoſophy.

And the following *Fathers*, and next *Teachers* of the *Chriſtian Church* after the *Apoſtles*, they alſo obeyed the Command of *Chriſt*, and followed the Example of the *Apoſtles* in this matter. For the *Biſhops* and *Presbyters*, that is, the *Overſeers* and *Elders*, had tender regard to the Children of Chriſtians, and did teach Them as well as the People, the pure Doctrine of the *Goſpel*: They held forth to them *Chriſt Crucified*, and did exhort them to *Faith*, *New Obedience*, *the Confeſſion of Chriſt*, and *patient Suffering*, and did not at all intermingle *Philoſophy* with their *Divinity*, but always rejected and condemned it, all along the firſt and pureſt times of the *Chriſtian Church*, till the *Myſtery of Iniquity* began to ariſe, and did cunningly inſinuate it ſelf into the Church, by the means of *Humane Learning*.

Juſtine Martyr forſook Philoſophy, and betook himſelf only to the Scriptures.

And herein it will not be amiſs to Relate what *Juſtine Martyr* ſaith of himſelf, as to this matter; who was before his Converſion to the Chriſtian Faith, a *great Philoſopher*; and lived about 150. Years after Chriſt's Nativity: He (in his *Dialogue* with *Trypho*) relates, 'How firſt he 'joyned Himſelf to that Sect of *Philoſophers* called 'the *Stoicks*, and after to the *Peripateticks*, 'after to the *Pythagorean* Sect, and after to the '*Platoniſts*, but had no Satisfaction in his Mind 'by all this Knowledge: But at laſt he behold-'ing the *Torments* and *Sufferings of Chriſtians*, and 'ſeeing Them bear them with ſuch *Comfort* and '*Conſtancy*, he did thereby conceive that it was 'impoſſible for that kind of *People* to be ſubject

'to any *Vice* or *Carnality*; which Vices of their 'own Nature are not able to ſuſtain any *ſharp* 'Adverſity, much leſs the bitterneſs of *Death.* 'And hereupon, He began to love and ſearch 'after the *Chriſtian Religion*; and being afflicted 'in Mind, he did withdraw himſelf into a ſoli-'tary Place, where there met him an old *Ancient* '*Father*, of comely Viſage, and gentle Behavi-'our, who began to *reaſon* with Him, and to 'tell him that there was no *Knowledge* of *Truth* 'among the *Philoſophers*, who neither knew '*God*, nor were aided by his *Holy Spirit*: And 'did farther reaſon with Him of the *Immorta-'lity* of the *Soul*, of the *Reward* of the *Godly*, 'and *Puniſhment* of the *Wicked*, Then *Juſtine* 'being Satisfied with his Reaſons, yielded to 'him, and demanded of him, How he might at-'tain to that true *Knowledge* of *God*, whereof 'he had ſpoken? Who counſelled Him to read 'the *Scriptures*, adjoyning therewith *Prayer*, '&c.

And as this *Juſtine* left all other Learning, and betook himſelf only to the Scriptures; ſo in the underſtanding of the Scriptures he rejected Philoſophy, and Philoſophical Apprehenſions; ſaying, That *the Interpretation of the Scripture is to be accommodated to the Will of the Doctrine of the Spirit, and not to Humane Reaſonings.* And that he might be ſure and ſafe in all things, he had conſtant recourſe to the Scriptures thus underſtood. So that *Juſtine Martyr* being effectually Converted, wholly left his Philoſophy, and betook himſelf to the Scriptures, and taught them to the Church, as He had been taught them of God by his Spirit.

Non ad humanas rationes, ſed ad voluntatem Doctrinæ Spiritus, interpretatio eſt accommodanda. *Juſtin. in Expoſit. fidei.*

Conſtantine

Conſtantine the *Emperor* (though he were the firſt that brought in the *Miſtery of Iniquity* into the *Chriſtian Church*, by mingling the Civil and Eccleſiaſtical States and Laws together) there being in His time, a great Increaſe of Chriſtians, through the Miniſtry of the Goſpel, and a great Confluence of them to his *Imperial City* for the Word's ſake, he wrote to *Euſebius* Biſhop of *Nicomedia*, in a ſpecial Letter, *Wherein he deſired him with all Diligence and Speed, to procure Fifty Volums of the Scriptures to be written in Parchment, Well and Legibly, and in ſuch a Bigneſs or Volume as might be carried with greateſt eaſe; for the further Teaching and Inſtructing of Thoſe that came to attain the Knowledge of the Chriſtan Religion.* Judging it moſt meet, that Chriſtian People ſhould be Inſtructed in the *Doctrine of Chriſt* only, and not in *Heatheniſh Philoſophy*.

Conſtantine *the Emperor took care for the teaching the Scriptures to* Chriſtians. Euſeb. lib. 4. de vita Conſtantin.

And though afterwards, when the Suffering Times of the *Church* began to be over, *Chriſtians* became more Carnal and Secure (and that in the very Days of *Conſtantine*) and ſo began to decline the *Word of Faith*, and to ſeek after *Philoſophy*; yet had God in all Ages of his Church ſome of his Servants, who did reject it, and did cleave only to the *Word*: Among which, I ſhall only for the preſent, produce the *Teſtimonies* of *Berno*, who lived above Six Hundred Years ago, and *Zuinglius* of latter times.

Berno, who lived about the Year 1008. and was a Man furniſhed with all ſorts of Learning, ſaith, 'That he had for many Years rejected as 'Dung the Figments of the *Poets*, and the Hiſto-

Berno Augienſis Abbas. Se multis jam annis Poetarum figmenta & Paganorum ornamenque Hiſtorias, ſecularium-que Literarum ſtudia, velut ſtercora reſpuiſſe; mentis intentionem ad divina perſcrutanda convertiſſe. *Berno in Epiſt. ad Magnifred.*

'ries,

'ries of the *Heathens*, and the ſtudy of Secular 'Letters, and had converted the whole 'n en-'tion of his Mind to the Word of God, and the 'Divine Things contained therein. And accordingly, he taught no other Doctrine to any.

Cum juvenis adhuc, in omni Diſciplinarum genere exercerer, certo afirmare poſſum, me non minus quam reliquos æquales meosprofeciſſe, &c. *Zuingl. lib. de Certitud. & Veritat. Verbi Dei.*

Huldricus Zuinglius alſo Paſtor of *Zurich* in *Helvetia*, a Man who had been Educated in all kind of Learning, and was after through *faith* and the *teaching of God* an Eminent Inſtrument in his Church, he ſaith thus of himſelf, 'When '(*ſaith he*) I being yet a Youth, was exerciſed 'in all ſorts of *Learning*, I can truly ſay, that I 'did not profit leſs than the reſt of my Equals: 'But when about Seven Years ago, I betook my 'ſelf to the ſtudy of the *Holy Scriptures*, then 'the things that I had before ſucked in, or 'learned from *Philoſophers* and *Divines*, did pro-'cure me ſo much Trouble, that being then 'moved by the Authority of the Scriptures, I 'judged that all thoſe things were to be caſt a-'way and counted as Dung, and that the true 'Mind of God was only to be received from his 'pure and ſimple Word. And therefore I be-'gan humbly to intreat the Lord that he would 'vouchſafe me his own *Light*: By which means 'it ſhortly came to paſs, that the reading of 'the *Holy Scriptures* did much delight and pleaſe 'me; and they being nakedly and alone pro-'pounded, did flow unto me with more eaſe, 'then if I had read them divided and diſtracted 'with variety of *Comments*. And as he rejected *Philoſophy* wholly, and entertained the *Word*, So he did only teach this Word to faithful Chriſtians, who are only the true School of Chriſt in the World.

Now

Now by all this it appears, that the Schools of the *Prophets* and *Apoſtles*, and of *Chriſt* himſelf the *Head* of them, and of the moſt *faithful* Chriſtians, that followed Chriſt, in the *firſt* and *latter* Ages, were in *no ſort* like the Schools in the preſent *Univerſities*, where *Humane Learning*, according to the *Statutes* of the *Univerſities*, prevails for the firſt *ſeven* years, and they think, *Youths cannot be made good* Chriſtians, *except they be firſt made good* Heathens.

The Schools of the *Prophets* and *Apoſtles* would not meddle with the Phyloſophy of the *Heathen*, but led the Children and Youth preſently to the *Word of God*, and therein to the true Knowledge of *God* in *Chriſt:* But *theſe* Schools firſt lead *Youth* from God and his Word ſeveral years together, to the corrupt Reaſon, Wiſdom, Notions, Conceptions; yea to the Idolatry, Blaſphemy, Atheiſm, Luſts, Filthineſs, and Villanies of the curſed *Heathen*, that thereby (in a ſtrange and Anti-chriſtian Method) they may be the *fitter* to know and underſtand the Scriptures.

The Schools of the *Prophets* taught only *Moſes* and the *Prophets*, to the Jewiſh Youth; and the Schools of the *Apoſtles* taught *Chriſt* only and his *Goſpel*, to the Children of Chriſtians: But the *Univerſities* lead Men both from *Moſes* and from *Chriſt*, both from the *Law* and the *Goſpel*, to the *Heathen*, to make Men hereby the more able *Chriſtians* and *Divines*.

The *Queen* of the *South* neglecting the Magi, or Wiſe Men of the *Heathen*, came from the utmoſt parts of the Earth, to hear the *Wiſdom of Solomon*; And the *Univerſities* leave *Chriſt*, who is Infinitely Greater and Wiſer than *Solomon*, and go to the utmoſt parts of the Earth for

for Wiſdom from the *Heathen*. So that in theſe *Univerſities*, there hath been the *greateſt Apoſtacy* and *Withdrawing* from *Chriſt*, and the greateſt Diſhonour and Diſparagement offered to Him, and his Goſpel, as ever was known in all the World.

For, Is it not a matter of greateſt Wonder and Amazement, that after *that* Word, which was *with God*, and *was God*, and *is God bleſſed for ever*, hath been manifeſted in the *Fleſh*, and that *Fleſh* of His hath been *juſtified by the Spirit*, to have the *Fulneſs of the Godhead dwelling in it Bodily*: And, that This ſo *Wonderful* a *Perſon* hath come to his Church, in the ſame Common Nature with it, *filled* with all the Righteouſneſs, Wiſdom, Truth, Power, Life, Peace and Joy, and all the things of *God*; I ſay, is it not *ſtrange*, that *he* who *alone* comprehends the *fulneſs* of all things, and in whom are hid all the *Infinite Treaſures* of Divine and Heavenly Wiſdom and Knowledge; that He *alone* ſhould not be counted *ſufficient* and *enough*, no not by thoſe who pretend his *Name*, to make us *Wiſe to Salvation* (which is the only True, Excellent, and Neceſſary Wiſdom in the World) and to make the *Man of God Perfect*, and the whole Church of God *Compleat*: But to the great *Diſhonor* of Chriſt, yea, to the very *Rejection* of Chriſt, the Children of Chriſtians muſt be led from the *Doctrine* of *Chriſt*, the Son of the *Living God*, to the Doctrine and Diſciplines of the Wretched, Filthy, Abominable, Wicked, and Damned *Heathen*: And to ſpend the *prime* and *flower* of their Youth in theſe things: Who but *Anti-chriſt* Himſelf could have brought in, and ſet up ſuch an *Abomination of Deſolation* in the Church of God?

And

And yet for the better *credit* of all things, muſt theſe corrupt Heatheniſh Schools be called the Schools of the *Prophets*; though nothing but the *Ignorance* of the *Law* and *Goſpel* be taught in Them; and the Higheſt *Enmity* to Chriſt in all the World, lives and flouriſhes in them.

And thus as the Chriſtian Schools at *firſt*, brought Men from *Heatheniſm* to the *Goſpel*; ſo *theſe* Schools, carry Men from the *Goſpel* to *Heatheniſm*, as to their great Perfection.

The ſad Fruit of Univerſity Education.

And the *Fruit* of this Education of *Youth* is manifeſt: For *where* hath the *Goſpel* found *leſs Favour*, and *more Enmity* at any time, than from the *Univerſities?*

Ridly the Martyr, with *Cranmer* and others, being in Priſon in *Oxford* for the Teſtimony of the *Goſpel*, writes thus to *Bradford*, *As yet*, ſaith he, *there was never* Learned Man, *nor any* Scholar, *or other that viſited us ſince we came into the* Bocardo.

And in *another* Letter to him, he ſaith, *And yet as we hear, the* Scholars *bare us more heavily than the* Townſmen: A wonderful *thing*, *among ſo many*, *never yet* Scholar *offered any of Us*, *ſo far as I know*, *any manner of* favour, *either for*, *or in* Chriſt's Cauſe. *Fox. vol.* 3. *p.* 442, 443.

Yea farther, where ſhall you ſee *Youth* again in all the *Nation*, *ſo* Vain, Proud, Fantaſtical, Bold, Impudent? Where ſhall you meet with ſuch *Mockers* and *Scoffers* at God, and his Goſpel, as here? How many *hopeful* Youth have here been *ſacrificed* to the Heathen, and their careful Parents after much coſt have received them *home*, as full of Heatheniſh *Manners*, as *Doctrine?* And if ſome are lately become more *Civil* and *ſeemingly Religious*; yet is their *Enmity* to the Goſpel

in

in its true *ſpiritual Senſe*, as it is the *Word* of *Faith*, nothing abated; for ſuch as is the *Doctrine* among them, ſuch alſo of neceſſity muſt their *Conſciences* and *Lives be*.

Wherefore the *Univerſities*, according to their Statutes and uſual Practice, are not the Schools of the *Prophets*, or of *Chriſtians*, but of Heathen *Men*; and *Plato*, and *Ariſtotle*, have more *credit* in the *Univerſity*, than *Moſes*, or *Chriſt* Himſelf. And, if after their courſe, or running their Circle in Phyloſophy, they betake themſelves to *Divinity*; yet do they ſo mingle, ſpoil, and corrupt it with Phyloſophy, according to which they both *underſtand* the Scriptures, and *ſpeak* of them, that their *Divinity* cannot be called the *Doctrine* of *Chriſt*, but of *Anti-chriſt*, being wholly contrary to the Word of *Faith*.

And therefore Mr. *Simpſon* was the more to blame to *flatter* them in their Evils, and to deceive the World, in appropriating to Them the glorious Title of the *Schools of the Prophets*; Who are in all things, ſo Contrary and Contradictory to Them.

Now the *Sum* and *Certainty* of this Matter, is this; That the Congregations of *Believers*, where only the Word of the *Goſpel* is truly taught, according to the *Miniſtration of the Spirit*, whether to *Youth* or *Men*, *They* under the *New Teſtament*, are anſwerable to the Schools of the *Prophets* under the *Old*, who only taught *Moſes* and the *Prophets*: And the *Univerſities* wherein Phyloſophy is firſt taught the *Youth*, and after Divinity, and then *both* mingled together, to the utter *perverting* and *corrupting* the Goſpel of Chriſt; I ſay *theſe Univerſities* in the time of the *Goſpel* are anſwerable to the *High-Places* in

in the time of the *Law*, where a *Doctrine* and *Worſhip* prevailed, which was not according to God's Word, but Man's Will; and where *Judaiſm*, and *Heatheniſm* were mingled together into one *Mungrel Religion*, moſt Odious and Abominable to God and his People: And ſo the *Univerſities* in the time of the *Goſpel*, are only anſwerable to the *High-Places* in the time of the *Law*: But not at all to the Schools of the *Prophets*, as Mr. *Simpſon* pretends.

And now for the *Concluſion* of this matter (which I reckon to be of *Great Concernment* for the *true Church* to be thorowly inſtructed in:) I ſhall bring forth the *Teſtimony* of ſome *Godly Men*; of Whom *ſome* ſhew how the *Schools* and *Univerſities* of *Chriſtians* came firſt to be *Corrupted*, to wit, by *departing* from the plain Word of the *Goſpel*, and bringing in *Phyloſophy*: And *another* foretels the *Reformation* of the *Schools* of Chriſtians again, to wit, by *rejecting Phyloſophy* again, and bringing in the *Word* of *Faith*. All which will ſerve as a *Confirmation* of what hath been already ſpoken.

Matthias Pariſienſis, a *Bohemian* by Nation, who lived about the Year 1380. wrote a large Book againſt *Anti-chriſt*, wherein he Affirms, 'That *Anti-chriſt* had ſeduced all *Univerſities* 'and *Colledges* of Learned Men; ſo that now 'they Teach no ſincere Doctrine, neither give 'any true Light to Chriſtians through their 'Teaching: To wit, they being all corrupted through *Phyloſophy*, and having through that corrupted all *Divinity*.

Illyric. Flac. Catal. Teſt. Veritat.

Matthias Pariſienſis. Anti-chriſtum omnes Univerſitates & eruditorum Collegia ſeduxiſſe, ita ut jam nihil ſani noceant, aut Chriſtianis recte ſua Doctrina præluceant.

And

John Hus. Sedurit Anti-chriſtus a Divina ſapientia, plena Salute & Spiritu Sancto, ad Prudentiam & ſcientiam Hominum & Principum hujus mundi: quam copiavit nimis vehementer, & dilatavit & authenticavit & lucroſam Divitiarum & Honorum in hoc ſeculo effecit, ut ita Divina Sapienta & Scientia eſſet neglecta putata, &c.

And *John Hus*, that humble and faithful Servant of Jeſus Chriſt, and bleſſed Martyr, ſaith, 'That *Anti-chriſt* hath ſeduced all carnal Chriſtians from *Divine Wiſdom*, which is full of Salvation, and the Holy Spirit, to the *Wiſdom* and *Science* of *Men*, and of the Princes of this World, which (Wiſdom and Science) he hath exceedingly inlarged and increaſed, and made Authentical, and very gainful of Riches and Honours in this World; that ſo by this means, *Divine Wiſdom* and *Science* might be neglected of Chriſtians, and grow old, and be covered over, and be accounted as Vile and Unprofitable by them; And that only That, which is High with Men (*to wit*, *Humane Learning*) might be reckoned Glorious and Excellent, and of great Authority with Chriſtian People.

a Chriſtianis, inveterata & obducta, & quaſi vilis & inutilis ab iiſdem reputata, *Joh. Hus. Lib de vita & Reg. Anti-chr. cap.* 30.

The ſame *Hus* ſaith, 'That this Humane Learning, Wiſdom and Knowledge, *Anti-chriſt* doth perfectly ſubject to Himſelf, and his Service, He being more mighty and ſubtil through the operation of *Satan*, than all Worldly Men, whom with all their Learning, Diſciplines and Abilities, he ſtrongly ſubjugates to Himſelf, and doth eſpecially ſerve Himſelf of Theſe: Wherefore ſaith *Job*, Chap. 41. *Sub ipſa erunt radii ſolis*, The Beams of the Sun ſhall be under him; that is, the Holy Scripture, and the chief Doctors and Teachers of it; and *He ſhall prepare Gold as dirt*; that is, he ſhall have all the Wiſdom and Learning of Men at his pleaſure, and in great Readineſs, and with much Eaſe ſhall gain it to Himſelf. And *Anti-chriſt* 'by

'by ſuch Men (ſaith *J. Hus*) doth make his Bo-
'dy or Church ſtrong againſt the Saints of God,
'and Well-favoured and Glorious, that it may
'appear very taking to the World, and may win
'in all Men to it, that are not taught of God,
'and renewed by his Spirit. And thus *Anti-*
chriſt ſerves himſelf of all *Learning* and *Learned*
Men; whereas *Divine Learning*, and the *Teaching*
of God, He could never in any meaſure *ſubject*
to Himſelf, but is *always diſcovered*, *reſiſted*, and
overcome by it.

Martin Luther ſaith, 'That whoſoever it was, Martin
'whether *Alexander* of *Hales*, *or* Thomas *of* Luther.
'*Aquine*, who firſt inſtituted Univerſities; he
'was a Star fallen from Heaven to Earth, who
'received the Key of the bottomleſs Pit,
'and opened it, and brought forth into the
'Church, Philoſophy, long ago dead and damn-
'ed by the Doctrine of the Apoſtles; and from
'the Smoak of the bottomleſs Pit, that is, *Phi-* M. Luther
'*loſophy*, came forth Locuſts on the Earth; that De captiv.
'is, ſaith he, *populus Univerſitatum, e Philoſophia* Babylon.
'*natus*, The People of the Univerſities, born and
'bred of Philoſophy, *&c.* thus *Luther.*

Abbas Joachim Calaber, who was long before Joachim
theſe, and flouriſhed about the Year 1230. in his Calaber.
Commentary on *Jeremy* the Prophet, ſpeaks to
this purpoſe, 'That the ſixth Angel, mentioned
'*Rev.* 9. opens the Bottomleſs *Pit*, and brings
'out *Philoſophy* into the Church; and out of the
'Smoak of this Doctrine, Locuſts proceeded,
'and are ſpread over all the *Church* into every
'Fruitful Place; and theſe Locuſts, he ſaith, are
'*Scholaſtici & Magiſtri, qui nunc facie tenus blan-*
'*diuntur ut decipiant, nunc cauda, tenus ferunt ut*
'*ſubvertant ſimplices & incautos*; that is, the Lo-

'cuſts are Scholars and Maſters (according to 'the Academical Degrees) who ſometimes flat-'ter with their Countenances to deceive, and 'ſometimes ſtrike with their Tails, that they 'may ſubvert the Simple and Unadviſed. And 'to theſe Scholars and Maſters, the Ignorant 'and Common People reſort; and they open 'to them the old Ciſterns of Heatheniſh Learn-'ing and Diſciplines, long ago ſtop'd up by 'the Doctrine of the Apoſtles: And theſe Ci-'ſterns they open, by teaching Philoſophy to 'the People; but they ſhut up the Living Foun-'tain of ſaving Water, that is, the Word of 'Faith: But the Spirit of the Lord (ſaith he) 'in the following Prophets, whom the Lord 'ſhall raiſe up, *idola ſtudiorum carnalium viſitabit*, 'ſhall viſit the Idols of Carnal Studies, maintain-'ed and kept up by Secular Stipends.

Farther he ſaith, 'That as *Anti-chriſt* brings 'forth his Mark, which is *Philoſophical Doctrine* 'in the *Church* of *Chriſt*, and by this Mark all 'his Teachers and People are known; ſo there 'ſhall riſe up againſt theſe, ſuch as have the Mark 'of *Chriſt*, or the Sign of *Thau* in their Fore-'heads; that is, the open and manifeſt Doctrine 'of Chriſt crucified. And as the Signs of *Moſes* 'deſtroyed the Signs of the *Magicians*, ſo ſhall 'the Word, or preaching of the *Croſs*, deſtroy 'all Philoſophical Doctrine, and Humane and 'Secular Learning, out of the Church. And then 'the *Children*, & *Youth*, and *Men* of all Ages, Sorts 'and Conditions, ſhall be taught no *other* Do-'ctrine in the *Church* of *Chriſt*, than that which 'is found in the *Scriptures*, even in the Wri-'tings of the *Prophets* and *Apoſtles*; and that not 'according to any *Humane* and *Philoſophical Un-*

'*derſtanding*

'*derſtanding*, but according to the *Teaching* and '*Mind* of the *Spirit*. *And God, by all his true* '*Servants, ſhall deſtroy the Studies of carnal Do-* '*ctors, and Maſters in Divinity, and ſhall diſſipate* '*all Secular and Philoſophical Learning, by the Word* '*of Truth in their Mouths.* And ſo ſhall the 'Church be reformed aright, when the Doctrine 'of Chriſt only ſhall be received and eſteemed 'of, and ſhall live and flouriſh among Chri-'ſtians.

'And thus as *Anti-chriſt* hath laid aſide the '*Scriptures*, and all true *Spiritual* and *Divine* '*Learning* out of his *Schools* and *Univerſities*, and 'hath brought into them, inſtead thereof, *Phi-*'*loſophy* and *Humane Learning* (and ſo theſe 'Schools are moſt unlike to the Schools of the '*Prophets*; ſo in due time, when God ſhall under-'take to *reform* his *Church*, all this *ſort* of *Learn-*'*ing* ſhall be *caſt out* again, as *Dirt* and *Dung*, 'and the *plain Word* of the *Goſpel* only ſhall *pre-*'*vail* and *flouriſh* among the *Chriſtian* People: 'Which Time the *Lord* haſten for his *Elect*'s 'ſake.

II. ERROR.

That they who have endeavoured to pull down Schools, *have always been Men who were found* Enemies to Religion: *So* Julian *the Apoſtate ſhut up the Doors of the* Schools, *becauſe he would have all* Religion *to go down.* 2. Error.

Anſwer.

True it is, that they who have ſought the *ſubverſion* of *Chriſtian Schools*, wherein the *Do-*ctrine of the *Goſpel* is purely taught, without the *mixture* of *Philoſophy* and *Heatheniſm*, They *Anſwer.*

all *have been*, and *are* very *Enemies* to the *true Religion:* But they that ſeek to put down *Heatheniſh Schools*, and to erect *Chriſtian*, or to reform the Schools of *Heathen* into *Chriſtian*, or to remove *Heatheniſm* out of *Chriſtian* Schools, They are not, before God and Good Men, Enemies to true *Religion*, but the great Friends of it. Nay, they that call *Heatheniſh* Schools by the name of *Chriſtian*, that they may ſtill remain with the better Credit in their *Heatheniſm*, without any true *Reformation* according to the *Goſpel*, I rather judge them to be Enemies to the true *Religion*, and Friends only to their own Profit, Preferment, and Ends.

Vetuit ne Chriſtiani Gentilium Diſciplnis inſtruerentur. *Sozomen. Hiſtor. Eccleſ. cap.* 17.

Julian indeed did forbid that *Chriſtians* ſhould be inſtructed in the *Diſciplines* of the *Gentiles*; but ſaith *Sozomen*, (the Writer of the Eccleſiaſtical Hiſtory) he did this, *becauſe he thought, that by thoſe* Diſciplines *Men might attain to a great Faculty to perſwade, which* Advantage *he would not have the* Chriſtians *to gain to the Help of their Religion.* Now certainly this was done, as *Socrates* (another Writer of the Eccleſiaſtical Hiſtory) doth acknowledge, by the Singular Providence of *God.* For ſeeing then *Chriſtians* had begun to degenerate from the *Goſpel*, and to betake themſelves to *Heatheniſh Learning*, *Julian* attributed all the Glory and Excellency of *Chriſtianity* to that *Learning*, and ſo thought, with Mr. *Simpſon*, that if *Humane Learning* were denied to *Chriſtians*, *Chriſtianity it Self* would ſoon be at an end. Wherefore the Lord ſtirred up *Julian* to put down the Doctrine of the *Heathen* in the Schools of *Chriſtians*, that it might appear to all the World, *That as the true Chriſtian Religion is not helped by* Humane Learning, *ſo*

☞ *True Religion depends not on Humane Learning.*

neither

neither is it hindred by the Want of it: And that there is more *Light*, *Knowledge*, *Truth*, *Wiſdom*, *Power*, *Utterance*, given to *Chriſtians* by the Unction of the Spirit alone, which all receive who believe, than through all *Heatheniſh Diſciplines*: And alſo that it might be manifeſt, that *true Chriſtianity* is founded on *Faith in Chriſt*, and the *Gift of his Spirit* only, and not at all on *Humane Learning*. For what *Humane Learning* had *Peter* and *John?* And yet in what *Wiſdom* and *Authority* did they, being Ignorant and Unlearned Men, Reprove, Convince, and Silence the Greateſt and Ableſt Men of the *Jews*? And what *Humane Learning* had *Stephen?* And yet he confuted the *Libertines*, and *Cyrenians*, and *Alexandrians*, and all the *Philoſophers* of *Cilicia*, and *Aſia*, which diſputed with him; and they all were not able to reſiſt (not the *Humane Learning*, but) the *Wiſdom* and *Spirit* by which he ſpake. And *Chriſt* hath promiſed all his People, *that when for his Name's ſake they ſhould be brought before Kings and Rulers*, who uſually have the greateſt Accompliſhments of Humane Learning, *that then they ſhould not ſtudy beforehand what to ſay; for he would give them, in that very hour, a* Mouth *and* Wiſdom *which None of their Adverſaries ſhould be able to reſiſt.* And the Power and Vertue of the *Goſpel*, and the Wiſdom, Knowledge, and Utterance of *God's Spirit*, is more glorioufly manifeſt in Plain Men, than in Learned Men; For in the One, the Grace and Vertues of the Spirit are attributed to *Humane Learning*; But in the Other, to *God* only, who dwells in them. Wherefore, that the Wiſdom, and Knowledge, and Light, and Power of the Word of Faith in true Chriſtians, might not be attributed to *Humane Learning*,

Acts 4.13

Acts 6.10.

God ſtirred up an Enemy to *Chriſtian Religion* to be ſo ſerviceable to it, as to hinder *Heatheniſh Doctrine* from being taught in the Schools of *Chriſtians*, that ſo the Church might be reſtored to be as in the Days of its Youth, when there flouriſhed in it only the ſimple and plain *Word of Faith*, without any intermingling *Philoſophy*, or *Humane Doctrine*. And if *Conſtantine* had made ſuch an Order in his time, *Julian* had not had ſuch an opportunity to have renounced *Chriſtianity*, and turned *Heathen*. For *Julian* being inſtructed in the *Philoſophy* and *Diſciplines* of the *Heathen* by *Libanius* his Tutor, by this means He came to love *Philoſophy* better than the *Goſpel*, and ſo by degrees turned from *Chriſtianity* to *Heatheniſm*. Which may be a fair Warning to all *Chriſtians*, that they ſuffer not their Children to be ſo Educated, leſt at laſt, with *Julian*, they (at leaſt in their Hearts) loath and reject the *Goſpel*, and become with him, *Apoſtates* and *Pagans*.

Chriſtianos de integro Gentilium Diſciplinam imbibere, nemo eſt qui Chriſtianæ Religioni prodeſſe conceſſeret. Nam non eſt extra periculum Chriſtianos Gentilium eruditione inſtitui, quippe quæ docet multos eſſe Deos. *Socrates Hiſtor. Eccleſ. cap.* 14.

And hence it is moſt evident, that *Heatheniſh Philoſophy* is ſo far from being a Profitable Study for the Children of *Chriſtians*, that it is very Dangerous for them to be ſo Educated, as *Socrates* is forced to confeſs; where he ſaith, *For* Chriſtians *to be thoroughly inſtructed in the* Diſciplines *of the* Gentiles, *there is none will grant that this is* Profitable *to the* Chriſtian Religion: *For it is not without* Danger *for* Chriſtians *to be taught in the* Learning *of the* Heathens, *ſeeing this teacheth that there are* Many Gods. *And therefore,* ſaith he, *the* Doctrine *of the* Heathen *is not approved by* Chriſt, *or any of his* Apoſtles *or* Diſciples.

VVherefore,

Wherefore, ſaid *Luther*, *My Counſel is, that a Youth ſhould ſhun* Philoſophy, *and* School-Divinity, *as the* Death of his Soul.

Meum conſilium eſt, ut adoleſcens vitet Philoſophiam ac Theologiam Scholaſticam, ut mortem animæ ſuæ. *Luth. Tom.* 2. *fol.* 434. *b.*

III. ERROR.

That the Knowledge of Heavenly things, *cannot come to us but by* things *on* Earth: *And that all* Divinity *is ſwadled in* Humane Learning. 3. Error.

Anſwer.

I conceive that all Chriſtians at the firſt reading of this, will acknowledge that this Doctrine is not *Divine*, but *Philoſophical*. *Anſwer.*

The *Philoſophers* ſay, That nothing is in the *Underſtanding*, but that which is firſt in the *Senſe*, (which is proportionable to that which Mr. *Simpſon* ſpeaks) and yet they know not what they ſay, when they ſay ſo. But let us conſider if this be ſo: *That the Knowledge of Heavenly Things cannot come to us but by things on Earth:* Then how ſhall we know the *Myſtery of God*, even the *Father*, and the *Myſtery of Chriſt*, who is *God manifeſt in the Fleſh*? Or how ſhall the *Myſtery of Faith*, and of our *Union* with *Chriſt* thro' *Faith*, into One *Fleſh* and *Spirit* with Him, be known? Or the *New Birth* and *New Creature*, which hath all things *New* in it, and all thoſe *New* things, the *Things of God*? Or how ſhall the free *Juſtification* of a *Sinner*, through the *Death of Chriſt*, and his *Reconciliation* to *God*, be known, with all the reſt of the Things of the *Goſpel*; ſeeing *Nothing on Earth* can reveal the *leaſt part* of theſe things? And if the World by Wiſdom, that is, its *Philoſophy*, *knew not God*, how can it by *The Knowledge of Heavenly things comes down from Heaven to us.*

that Wiſdom *reveal God*, and his *Things*, which it never knew? Nay, the Apoſtle doth clearly teſtifie againſt this Carnal and Corrupt Doctrine, in 1 *Cor.* 2. 7, 8. ſaying, *We ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God ordained before the World unto our Glory, which none of the Princes of this World knew:* And by Princes of this World, he means not only Worldly Powers, as *Chryſoſtome* affirms, but alſo *Philoſophers* and *Orators*, who often obtained the chief Government among the Nations. God hath wrapped up his *Goſpel*, ſaith *Paul*, into ſuch hidden Wiſdom, that they are never able to ſearch into it, or to diſcover the leaſt part of it, ſeeing God contrived it all, and appointed it before the World unto our Glory; and all Their Knowledge is but from the World. Yea, he adds, *Eye hath not ſeen, nor Ear heard, neither have ever entered into the Heart of Man, the things which God hath prepared for them that love Him*: In which Words, God hath ſhut out the Natural Man for ever, with all his Study, Knowledge, Abilities, and Attainments, from the having any Right Underſtanding of his Kingdom, or the Things of it: *For the Eye of Man hath not ſeen them at any time*, nor *his Ear heard them*, nor hath *any Knowledge of them entered into his Heart:* So far is this Doctrine from Truth, that the Knowledge of Heavenly Things cannot come to us, but by Things on Earth. But the Apoſtle ſhews how the Faithful come to know theſe High, Holy, Spiritual, and Eternal Things, which lye infinitely beyond the Knowledge and Diſcovery of all Men, to wit, by the Spirit, ſaying, *But God hath revealed them to Us by the Spirit; for the Spirit ſearcheth all things, yea, the*

the Deep Things of God. So that the People of God know the things of the *Goſpel*, not by *Earthly Things*, as Mr. *Simpſon* affirms, nor by *Philoſophy* and outward *Wiſdom*, which only reaches to *Earthly Things*, but by the *Spirit*.

Ου διὰ τῆς ἔξωθεν σοφίας: αὐτὴ γὰρ καθάπερ τις θεραπαινὶς τὰ δεσποτικὰ μυστήρια. Chryſoſtam. in 1 Epiſt. ad Cor Hom. 7.

Farther, *If all Divinity be ſwadled in Humane Learning*; then I do affirm, that all *ſuch Divinity* hath no great *Depth*; ſeeing the bottom of *Humane Learning* is eaſily *fathomed*.

But can any *Chriſtian* Heart think, that all *true Divinity*, which comprehends in it the Heighth, and Breadth, and Length, and Depth of the *Love of God*, which paſſeth *Knowledge*, and all the *Unſearchable Riches of Chriſt*, and all the infinite and incomprehenſible *Treaſures* of his *Wiſdom*, *Power*, and *Righteouſneſs*, of his *Love*, *Goodneſs*, *Truth*, *Faithfulneſs*, and of all the *Fulneſs of the Godhead*, wherewith he is filled, can be *contained* and *wrapped* up in the *Narrow* and *Scant* Bounds of *Humane Learning?* How much *truer Doctrine* had it been to have taught, *that all true Divinity is contained in God and his Word*, and that we can know Nothing of God aright, but by his *Word*, which *Holy Men* have ſpoken by the *Spirit*, and *Believers* do receive by *Faith*; and out of this *Word*, all the Learning in the World doth not contain in it *Self*, neither can it reveal to *Us* aright, the Leaſt Thing of *God*, or of his *Mind* and *Will*.

Humane Learning too ſtrait & narrow to comprehend true Divinity.

But I conceive he might ſpeak thus, *That all Divinity is wrapped up in Humane Learning*, to deterr the *Common* People from the Study and Enquiry after it, and to cauſe them ſtill to expect all *Divinity* from the *Clergy*, who by their *Education*

Education have attained to that *Humane Learning* which the Plain People are deſtitute of: For it is the *Old* and *New Deſign* of *Anti-chriſt*, to make the People depend on the *Clergy* for all *Divinity*, tho' the People have the Scriptures as *near* Them, and the Grace of God uſually *nearer* to them, than *They*; ſeeing *God reſiſts the Proud, and gives Grace to the Humble.*

Again, if *all Divinity be-ſwadled in Humane Learning*, then muſt it *ſadly* follow, that *all* who want *Humane Learning*, muſt needs alſo want *Divinity*; and then how ſhall poor plain People, who live in *lawful Callings*, and have not the *leiſure* to attain *Humane Learning*, how ſhall They do to be *ſaved?* Or what *Help* muſt they have to teach them *Divinity*, who have not opportunity to gain *Humane Learning?*

And yet farther, *if all Divinity be ſwadled in Humane Learning*, then *Chriſt* and his *Apoſtles* had no true *Divinity*; for they *had* no *Humane Learning* to ſwadle it in, nor would have none; ſhall we ſay now, according to Mr. *Simpſon*'s *Doctrine*, that *they had no Divinity?* I do with all *boldneſs* affirm, that this *Doctrine* is contrary to the *Chriſtian Faith.*

IV. ERROR.

4. *Error.* *That* Paul *was brought up at the feet of* Gamaliel, *and God took him ſo fitted*, (to wit, with Humane Learning) *and made him an able Inſtrument in his Church.*

Anſwer.

Anſwer. *Not ſo*, But God took *Paul*, not a good *Scholar*, and ſo made him an able *Preacher*; but he took him, as a *Blaſphemer*, and *Perſecutor*, and as

Paul made a Preacher through the Grace of God and not through Humanne Learing.

a *cruel* and *inraged Enemy* againſt *Chriſt*, and his *Truth*, and *People*, and magnified the Riches of his Mercy in converting *ſuch an One:* And *Paul* having *much forgiven him*, *loved much*; and through his *Great Love*, was the fitter to preach the *Goſpel*, according to that of *Chriſt* to *Peter*; Peter *doſt thou love me? feed my Sheep.* Yea, *Paul* Himſelf aſcribes his painful and profitable *Preaching*, not to his Learning and Education under *Gamaliel* (which alſo was, or ought to have been, only in the *Law* and *Prophets*, as hath been proved) but to the free Grace of *God* beſtowed on him, ſaying, *I laboured more abundantly than They all; yet not I, but the Grace of God in me:* So that *Paul* became ſo *excellent* a Preacher, not by his *fitting* through *Humane Learning*, but through the Grace of God.

And *here* I ſhall mind Mr. *Simpſon* of a *paſſage* which I have read in *Chryſoſtome*, which comes *home* to this Matter in hand; it is in his third *Homily* on the *firſt Epiſtle to the Corinthians*, where he ſaith, 'That God had no need, at the be-'ginning of the Goſpel, of *Learned Men*, and 'Sophiſters, to preach the Goſpel, and to con-'vince the World with *Syllogiſms*; but did only 'uſe the Word of Faith, in the Mouths of plain 'Handicrafts Men, and *Artificers:* Wherefore (*ſaith he*) 'when the *Greeks* ſhall accuſe the *Diſci-'ples* of Chriſt, as *ignorant of Letters*, and *Un-'learned*, let Us our ſelves, who are *Chriſtians*, 'accuſe them More. Neither let any one ſay, 'that *Paul* was Wiſe and Learned; but let us ſay, 'Their *Men* were Wiſe and Learned, but *Ours* 'were *Rude* and *Ignorant*; For in thus doing '(*according to the Truth*) we ſhall have the great-'er Advantage againſt them. For if *Paul* were

Unlearned,

'*Unlearned*, and yet overcame *Learned Plato*, his '*Victory* was the Greater, and the *Grace* of *God* 'the more Glorious.

* Ταῦτα δὲ ἔιπον, ἐπειδή τινος ἤκουσά ποτε Χριςιανοῦ πρὸς Ἕλληνα καταγελάςως διαλεγομένου, καὶ ἀμφοτέρων ἐν τῇ πρὸς ἀλλήλους μάχῃ τὰ ἑαυτῶν καταλυόντων· ἃ γὰρ ἔδει τὸν Χριςιανὸν εἰπεῖν, ταῦτα ὁ Ἕλλην ἔλεγε, καὶ ἃ τὸν Ἕλληνα εἰκὸς ἦν εἰπεῖν, ταῦτα ὁ Χριςιανὸς προεβάλλετο, &c.

*'Now this I say, (*saith he*) 'because the other day, 'I heard a certain *Christian* discoursing ridiculously 'with a *Greek*; each of them 'in their Discourse prejudicing their Own Cause: 'For the *Greek* spake that 'which the *Christian* should 'have said; and the *Christian* 'spake that which the *Greek* should have said. 'For the *Question* between them being touching *Paul* and *Plato*, the *Greek* endeavoured to 'prove that *Paul* was Rude and Unlearned; but 'the *Christian* through his Simplicity, did en-'endeavour to prove, that *Paul* was more *Learned* and *Eloquent* than *Plato*. And so, the *Greek* 'should obtain the *Victory*, if the *Christian's* 'Reasons should prevail. For if *Paul* were 'more *Learned* than *Plato*, then might Men object, That he overcame not the World through '*Grace*, but through *Eloquence*. Wherefore 'that which the *Christian* spake, made for the '*Greek*; and that which the *Greek* spake, made 'for the *Christian*. Wherefore (*he saith*) when 'the *Greeks* shall say the *Apostles* were *Rude*, and '*Unlearned*, *Poor*, *Mean*, *Simple*, *Obscure Persons*, *let us acknowledge it as the Truth*; *For this* '*is not their* Reproach, *but their* Glory; *that being* Such, they *yet overcame the* Learned Men, '*the* Wise Men, *the* Philosophers, *the* Rhetoricians, *the* Orators, *the* Princes, *and all the* 'World, *as if They had not been Men*. *For when*

'*any*

'*any thing is done above the* State *and* Power *of* 'Nature, *this doth exceedingly manifeſt and mag-* 'nifie *the* Grace *of* God.

And ſo it appears, that *Chryſoſtom* was of *another mind* in this matter touching *Paul*, than Mr. *Simpſon*; and that *Paul* was of *another mind* touching *himſelf*.

Now ſeeing Mr. *Simpſon* doth here inſinuate, *that* Humane Learning *fits a Man to the Miniſtry of the* Goſpel; and ſeeing *this* alſo is the *Opinion* of all the Carnal and Unbelieving *People*, I do deſire them to conſider, what ſome Godly *Men* have ſpoken *clearly* from the *Word of God* in this Matter.

Humane Learning doth not fit a Man to the Miniſtry of the Goſpel.

Chryſoſtom (who knew the *Myſtery* of the Goſpel more clearly than any of the *Ancient Writers*) in his *Comment* on the *firſt Epiſtle to the Corinthians*, doth wholly exclude Humane Learning from contributing any thing, either to the *ſpeaking* or *receiving* the Goſpel. 'For (*ſaith he*) 'to believe in Him that was Cru- 'cified, and Buried, and to be fully perſwa- 'ded that he Roſe again, and ſits at the Right 'Hand of God, and hath all Power in Hea- 'ven and Earth given to Him, and that He 'is made of God to the whole Church, Wiſ- 'dom, Righteouſneſs, Sanctification and Re- 'demption; this Doctrine ſtands not in need 'of Humane Wiſdom and Reaſonings, but of 'Faith only, and that both in Them that *ſpake* 'it, and in Them that *receive* it. For the *A-* 'poſtles did not proceed in this Matter in *out-* 'ward Wiſdom, but in *Faith*, and ſo became

Teſtimonies.

Chryſoſtom.

Καὶ γὰρ οἱ Ἀπόστολοι διὰ σοφίαν προσῆλθον, ἀλλὰ πίστει, καὶ γεγόνασι διὰ ταῦτα σοφῶν σοφώτεροι, καὶ τοσούτῳ μᾶλλον, ὅσῳ τῷ λογισμοὺς κινεῖν, τὸ πίστει δέχεσθαι μεῖζον. *Chryſoſt. in* 1. *Epiſt. ad Corinth. Hom.* 4.

more

'more Wiſe and Excellent than the *Worldly* 'Wiſe: And ſo much the more, as it is a greater 'Matter to receive the things of God by *Faith*, 'than to be perſuaded into them by the force of 'Argument.

He adds alſo, 'That, To the receiving the 'Doctrine of the Goſpel, neither is the *Wiſe* 'Man profited any thing by his *Wiſdom*, nei- 'ther is the *Plain Man* hindred any thing by his 'Ignorance: Yea, if I may ſpeak a *wonderful* thing, '(ſaith he) *Ignorance* is more fit and ready to 'receive the *Goſpel* than *Wiſdom*. And a *Shep-* 'herd, and a *Plow-man* will ſooner receive the 'Goſpel, and ſubmit to it, than a *Scholar*, who 'lives in the Strength of *Humane Wiſdom* and 'Reaſon.

Πρὸς γὰρ τὸ δέξασθαι τὸ κήρυγμα τὸ εὐαγγελικὸν, ἔστι ὁ σοφὸς ὠφελεῖται τι παρὰ τῆς σοφίας, ἔστε ὁ ἰδιώτης ἐβλάβη τι παρὰ τῆς ἀμαθίας, &c. Idem. ibid.

He farther ſaith there, 'That where the *Wiſ-* 'dom of *God* is, (as it is in the Goſpel) there is 'no need of Man's Wiſdom, as where the *Sun* 'is, there is need of a *Candle*.

ὅπου σοφία θεῖ, οὐκέτι χρεία ἀνθρωπίνης. Chryſoſt.

And he concludes there this Matter thus, 'That the Preaching of the *Goſpel* is a *Heavenly* 'Thing, and that *Humane Wiſdom* and *Learning* 'cannot *help* herein, but rather *hinder*. And that 'therefore when *Chriſt* ſent forth the firſt *Teach-* 'ers of the *Goſpel*, he took not *Wiſe* and *Learned* 'Philoſophers, that the *Croſs* of *Chriſt* might not 'be made void, and that the *Faith* of *Chriſtians* 'ſhould not ſtand in the *Wiſdom of Man*, but in 'the *Power of God*: But he choſe plain *Fiſher-* 'men, *Tent-makers*, *Publicans*, obſcure, ſimple, 'poor, contemptible, ignorant and unlearned 'Men; and Theſe overcame *Kings*, *Princes*, 'People, *Nations*, *Greeks*, *Philoſophers*, *Orators*, *So-* 'phiſters,

'*phiſters*, they overcame the ancient *Manners*, '*Cuſtoms*, and the very *Religion* of the World, 'alſo their *Laws*, *Judgments*, divers ſorts of '*Puniſhments*, and innumerable kinds of *Deaths*; 'and by all this (ſaith he) it was Manifeſt, that 'their Preaching was not in *Humane Wiſdom*, but 'in the *Grace* of *God*.

οὐδὲν δῆλον ἔτι ἐκ ἐν σοφίᾳ ἀνθρωπίνῃ τὸ κήρυγμα γέγονεν, ἀλλὰ θεῖ χάριτι.

And thus doth *Chryſoſtom* affirm, and prove, 'That *Humane Learning* doth not fit Men to the 'Miniſtry of the Goſpel, but is rather a hin-'drance thereunto, and that the Grace of God only fits them to the *Heavenly Work*.

Hear alſo what *Wickliff* ſaith to this matter, in his Book, Entituled, *The Path Way to perfect Knowledge*; where he ſheweth, That it is not *Humane Learning* that helps to *underſtand* the Scriptures, and to *profit* in the *ſtudy* of them, but ſomething more *High* and *Heavenly*; His own words are theſe, 'He whoſe Heart is full 'of Love, comprehendeth without any Error, 'the manifold abundance, and largeſt teach-'ing of God's Scripture: For *Paul* ſaith, *The* '*fulneſs of the Law is Charity*; and in ano-'ther place, *The End of the Law is Charity, of* '*clean Heart, and good Conſcience, and of Faith* '*unfeigned*: And Chriſt ſaith, *Thou ſhalt love thy* '*Lord God, of all thy Heart, and of all thy Soul,* '*and of all thy Mind, and thy Neighbour as thy* '*ſelf*: *For in theſe two Commandments hangeth all* '*the Law and the Prophets*: And, as the *root of all* '*Evil is* Covetouſneſs, *ſo the root of all Good is* 'Love.

Wickliff.

Through Love we underſtand the Scriptures.

'Charity, by which we love God, and the 'Neighbour, holdeth ſurely all the Greatneſs 'and Largeneſs of *God's Speeches*. Therefore, if 'we have not leiſure to ſearch all the *Holy Scrip-*

'*tures*,

☞ ‘ *tures*, and to pierce into all the Privities of ‘ them; hold thou *Love*, whereon all things ‘ hang, and ſo ſhalt thou hold that which thou ‘ *learneſt* there, and alſo that which thou *learn-* ‘ *eſt* not. For if thou know *Charity*, thou know- ‘ eſt *ſomething*, whereon alſo that hangeth, which ‘ thou *knoweſt not*. And in that that thou under- ‘ ſtandeſt in Scripture, *Love is open*; and in that ‘ that thou underſtandeſt not, *Love is hid*. There- ‘ fore he that holdeth *Love* in Vertues or Good ‘ Life, holdeth forth that which is *open*, and that ‘ which is *hid* in God's Word.

How the Miniſters may come to underſtand the Scriptures.

And after ſpeaking to the *Clergy*, he ſaith, ‘ Therefore Worldly Fools, do ye firſt Repent ‘ of your Sins, and forſake Pride and Covetouſ- ‘ neſs, and be ye meek, and fear ye God in all ‘ things, and love your Neighbours as your ſelf, ‘ and then ſhall ye profit in the Study of *Holy* ‘ *Writ*. And this is a far other way to under- ‘ ſtand the Scriptures, than *Humane Learning*.

And after, he ſpeaking of the *Abominations* of the *Univerſity* of *Oxford*, ſaith thus, ‘ The fourth ‘ *Abomination* is, that it is now purpoſed to hin- ‘ der *Chriſtian Men* from learning freely *God's* ‘ *Law*, till they have ſpent nine or ten Years at ‘ *Art* or *Philoſophy*, which comprehendeth many ‘ *ſtrong Errors* of *Heathen Men*, againſt the Chri- ‘ ſtian Belief. It ſeemeth well, that God will ‘ not ceaſe from Vengeance, till it, and other ‘ things, be puniſhed ſore. For it ſeemeth, that ‘ *Worldly Clerks*, and *feignedly Religious*, do this ‘ under pretence, that ſimple Men of Wit and ‘ Knowledge, know not *God's Law*, to preach it ‘ generally againſt Sins in the *Realm*. But wit ‘ ye, *Worldly Clerks*, and feignedly Religious, ‘ that God both can, and may, if it liketh him, ſpeed

'ſpeed *Simple Men* out of the *Univerſity*, as 'much to know the *Holy Scriptures*, as *Maſters* 'in the *Univerſity*. Wherefore (he ſaith) 'it is no great matter, though Men of *Good* '*Will* be not poyſoned with *Heathen* Mens *Error* 'nine or ten Years together; but let them live 'well, and ſtudy the *Holy Scriptures*, and preach 'truly and freely againſt open Sins till Death. Thus He. Whereby he declares, that the *Scriptures* are not to be underſtood by *Humane Learning*, but by *Faith* and *Love*: And that *Humane Learning* doth not prepare Men to the Knowledge of the *Word*, but rather corrupt them with *Heathen Mens* Errors.

Tindal alſo, that *Apoſtle* of *England* (as *Fox* calleth him) and bleſſed *Martyr*, ſpeaks thus to this Matter, 'They will ſay yet more ſhamefully (meaning the *Clergy*) 'That no Man can under-'ſtand the Scriptures without *Philautia*, that is 'to ſay, Philoſophy: A Man muſt firſt be well 'ſeen in *Ariſtotle*, ere he can underſtand the 'Scripture, ſay they. Now (*ſaith he*) *Ari-'ſtotle's* Doctrine is, That the World was with-'out beginning, and ſhall be without End, and 'that the *firſt* Man never was, and the *laſt* ne-'ver ſhall be: And that God doth all of Ne-'ceſſity, neither careth what we do. Without 'this Doctrine (ſaith he, Ironically) how could 'we underſtand the Scripture, that ſaith, *God 'created the World of nought, and God worketh all 'things of his free will, and for a ſecret Purpoſe; 'and that we ſhall Riſe again; and God will have 'Accounts of all that we have done in this Life?* Tindal

Ariſtotle ſaith, 'Give a Man a Law, and he 'hath Power of Himſelf to do, or fulfil the Law, 'and becometh Righteous with working Righte-'ouſly.

'ouſly. But *Paul* and the Scripture ſaith, *That* 'the *Law doth but utter Sin only, and helpeth not*; 'Neither hath any *Man Power to do the Law, till* 'the *Spirit of God be given him through Faith in* 'Chriſt. Is it not a madneſs then to ſay, that 'we could not underſtand the Scripture without 'Ariſtotle: Moreover *Ariſtotle*'s Felicity and Bleſ-'ſedneſs ſtandeth in avioding all Tribulations, 'and in Riches, Health, Honour, Worſhip, 'Friends and Authority, which Felicity pleaſeth 'our Spirituality well. Now without theſe, 'and a Thouſand ſuch like Points, couldſt thou 'not underſtand Scripture, which ſaith, *That* 'Righteouſneſs cometh by Chriſt, *and not of* Mans 'Will: *And how that Vertues are the Fruits and* 'Gifts *of* God's Spirit, *and that Chriſt bleſſeth us* 'in Tribulations, Perſecutions, *and Adverſity.* How 'I ſay, couldſt thou underſtand the Scriptures 'without Philoſophy, in as much as *Paul*, Col. 2. 'warned them, *to beware leſt any Man* ſpoil *them* '(that is to ſay, rob them of their *Faith in Chriſt*) 'through Philoſophy *and deceitful Vanities, and* 'through the Traditions of Men, *and Ordinances* 'after the World, *and not after Chriſt?*—— And 'after ——But now, Ye drive them from God's 'Word, and will let no Man come thereto, un-'til he have been two Years *Maſter of Art.* Firſt 'they nuzzle them in Sophiſtry, *& in bene funda-*'tum; And there corrupt they their *Judgments* 'with apparent *Arguments*, and with alledging 'to them Texts of *Logick*, of *Natural Philoſophy*, 'of *Metaphyſick*, and *Moral Philoſophy*, and of 'all manner of Books of *Ariſtotle*, and of all 'manner of Doctors, which yet they never 'ſaw, *&c.*

Again,

Again *Huldricus Zuinglius* ſpeaks thus to this matter, 'We muſt needs be taught of God, and 'not of Men (to wit, in the Knowledge of the Goſpel) For this is the ſaying of the *Eternal* 'Truth, which knows not how to lye, *John* 6. 'But and if you do not firmly believe, that you 'may be taught of God, Humane Doctrines be-'ing utterly rejected, *ye are yet deſtitute of true* 'Faith. Neither have I my ſelf, deviſed this 'thing; For *Hilarie* alſo is of this opinion; But 'there is no need of his Teſtimony, when we 'hear that both *Chriſt*, and all the *Apoſtles* were 'of the ſame mind. And here the whole uſe of 'School Divinity falls to the ground, and what-'ſoever is drawn out of the *Philoſophers*. For all 'theſe things do lean on *Humane Reaſons*, which 'when they have once poſſeſſed a Mans Mind, 'he then thinks that the *Heavenly Doctrine* is 'wholly to be directed and framed according 'to the Rule of *Humane Learning*, which he 'judges to be moſt firm and infallible. Which 'thing they ſufficiently diſcover in their words, 'ſaying, *ubi ceſſat Philoſophus, illic incipit Theologus*, 'where the *Philoſopher* ceaſes, there the *Divine* 'begins; whereby they ſignifie thus much, that 'he is able to judge moſt rightly in *Divine* 'Things, who comes moſt furniſhed with *Hu-'mane Learning*. As if ſo be the *Light* of our 'Will were more excellent, and more perſpicu-'ous than the *Divine Glory*: When yet we hear 'Chriſt ſaying, *I receive not Glory of Men; but* '*I know you, that you have not the Love of* 'God in you, *John* 5. For they who have the 'Love of God, cleave to no Word ſo conſtant-'ly, as to the Word of God; ſeeing This is 'the Light, that enlightens every Man that

Zuingl. Libr. de certitudine & Veritate Ver. Dei. Quod ſi non firmiter creditis, vos, humanis Doctrinis deſertis, divinitus doceri poſſe, vera fide etiamnum vacui eſtis.

Cadit hic Theologiæ Scolaſticæ uſus univerſus, & quicquid ex Philoſophis hauſtum eſt.

'comes into the World. But no Man is able 'to prove that *Philoſophy* is ſuch a *Light*. For 'which of the *Philoſophers* inſtructed the *Apoſtles?* 'Thoſe *ſimple*, and in the Judgment of the World, 'thoſe *fooliſh Men*, unskilful, and unlearned 'Fiſher-men, were elected and inſtituted of God, 'and then were ſent forth to preach, that they 'might become the Maſters and Teachers of 'the whole World; to wit, that God accord-'ing to the ſaying of *Paul*, might make aſhamed 'all the Strength of the World, and all the Wiſ-'dom of the World. Thus he.

'*Luther* alſo ſaith, 'It is an Error to ſay, that 'a Man cannot be a *Divine*, but through *Ariſto-'tle*; Nay, ſaith he, A Man cannot be a *Divine* 'except he become one without *Ariſtotle*. And again, 'A Man becomes a *Divine* by livlng, yea 'by dying, and by being damned (to wit in his 'own ſenſe) not by ſtudying, reading, or ſpe-'culating. And again, 'In Holy Things we 'muſt not diſpute or play the *Philoſophers*; but 'in *Divinity* we muſt only hear and believe, 'and reſolve in our Heart, that *God is true*, 'tho' the things he ſpeaks in his Word, ſeem 'never ſo abſurd to Reaſon. And again, 'We 'ſhall then do well, if we leaving *Logick* or *Phi-'loſophy* in their own Sphere, do learn to ſpeak 'with *New Tongues* in the *Kingdom* of *Faith*, 'without all Sphere. For the *Affection* of *Faith* 'is to be exerciſed in the *Kingdom* of *Faith*, and 'not a *Philoſophical Underſtanding*.

Error eſt dicere, Sine Ariſtotele non fit Theologus; imò Theologus non fit, niſi id fiat ſine Ariſtotele. *Tom.* 1. *f.* 10. Vivende, imò moriendo & damnando fit Theologus, non intelligendo, legendo aut ſpeculando. *Luth. Tom.* 2. *fol.* 57. In ſacris rebus non eſt diſputandum aut Philoſophandum: in Theologia tantum eſt audiendum & credendum, & ſtatuendum in corde, Deus eſt verax, &c. Rectius fecerimus ſi Dialectica ſeu Philoſophia in ſua ſphæra relictis, diſcamus loqui Novis Linguis in Regno fidei, extra omnem Sphæram. Affectus fidei exercendus eſt in Articulis fidei, non Intellectus Philoſophicus. *Luther.*

And

And thus have theſe *Godly Men* held forth and proved from the *Word*, that *Humane Learning* is *rather a* hindrance *than a* help, *to the Miniſtry of the Goſpel, and doth rather* unfit *than* fit *Men for it; and that the Grace and Teaching of God only, prepares and enables Men to this* Divine Work, *and no* Humane Thing *at all.*

Wherefore let all true *Chriſtians* be adviſed, that *Humane Learning* is ſo far from *fitting* Men for the *Goſpel*, and the *Miniſtry* thereof, as is ſuggeſted, that indeed there is nothing in *greater Enmity* to *Chriſt crucified*; nor more *contrary* to the *Word* of the *Croſs*, than that; Yea, *nothing* in all the *World* hath been ſuch an *Introducer, Favourer, Supporter* and *Inlarger* of *Anti-chriſt's Kingdom*, as *Humane Reaſon, Learning* and *Philoſophy!* This hath brought in all the *Hypocriſie, Superſtition, falſe Doctrine, falſe Worſhip, Sects, Schiſms, Diviſions*, which have at any time prevailed in the *Church* during all the Reign of *Anti-chriſt:* And the *Goſpel* of *Chriſt*, and the *true Belief* and *Practice* of it, hath not had at any time a *greater*, and more *ſubtil*, and *plauſible Enemy* than *This.* Yea farther, the *Groſs Ignorance* and *Blindneſs* of the *rude World*, hath not ſo *perverted* and *falſified* the *Word* of the *Goſpel*, nor rendred it ſuch *Contradiction* and *Reſiſtance*, nor hath brought ſuch *annoyance* to the Faithful, who have received and confeſſed it, as *Humane Science* hath done: For *this* hath *enabled* Men *ſtoutly* to *oppoſe* the *Truth*, and *ſubtilly* to *defend Error* as the *Truth*; *this* hath made Men *bold* and *cunning* to ſuppreſs *God's Mind* from the *World*, and to hold forth their *own Mind* to them, as if it were *God's*, under the *pretence* of the *outward Letter* of the Word; and a *multitude* of other *Evils* have

Nothing in greater enmity to Chriſt crucified than Humane Learning.

ſprung from this *Corrupt Fountain.* Wherefore the Apoſtle *Paul* is ſo far from encouraging *Chriſtians* to betake themſelves to *Humane Learning* to fit them for the *Goſpel,* that He by the *Spirit* utterly forbids Chriſtians *Heatheniſh Philoſophy,* leſt they ſhould be ſpoiled through the Vanity of it, and be led away from *Chriſt.* And thus in this matter hath Mr. *Simpſon* manifeſtly departed from the Doctrine of the Scriptures, and of Faithful Men who have ſpoken from it.

V. ERROR.

5. *Error.* *That Mens Hatred to* God *doth as well appear in their Hatred to* Humane Learning, *as if they Hated the* Scriptures.

Anſwer.

Anſwer. I conceive Mr. *Simpſon's* Heart was hot within him, out of his great Zeal to *Humane Learning* (the great *Goddeſs* by which the *Univerſity* lives) when he thus ſpake: And it appears he is very tender of the *Reputation* and *Glory* of it, who thus vindicates it, at as high a rate as the very *Scriptures.* But *Sir,* do you know no more Differance between the moſt *precious Word* of our *Eternal Lord God,* and his *Son Jeſus Chriſt,* and the *fooliſh, corrupt* and *ſtinking Doctrine of Men*? is there no more Difference in your *Divinity,* between the Word of Righteouſneſs, Life, and Salvation, which *God* hath ſpoken by *Chriſt,* and *Chriſt* by his *Servants,* and the Word and Doctrines of *wretched Men,* full of Sin, Death, and Deſtruction? And if the *Law* it ſelf, given by the Miniſtration of *Angels,* loſeth its Glory before the *Goſpel,* as the *Apoſtle* teſtifies; How much

much more doth *Heatheniſh Philoſophy*, brought forth partly from the the corrupt Reaſon of *Man*, and partly from the Inſpiriation of the *Devil*, become Loathſome and Abominable before it, for ever? And cannot we be Enemies to this, ſay You, without hating the Bleſſed *Word of God*? Nay, the Bleſſed *Word of God*, where it prevails in Truth, doth make Men to hate This, and to count it Loſs, and Dung, and Filth, and the moſt loathſome Baſeneſs in the World, in compariſon of it ſelf. Wherefore, through the Grace of *Chriſt*, we will ſo love the *Scriptures*, which are *Divine Learning*, as to hate *Humane* and *Heatheniſh Learning* for their ſakes, ſeeing it hath put a vail of Darkneſs in the Church, over this Glorious *Sun*, the *Word of Faith*.

VI. ERROR.

That if the Spirit *Teach without* Means, *Men may as well be without the* Ordinances, *as without* the Univerſities *and* Humane Learning. 6. *Error.*

Anſwer.

We do not ſay, that the *Spirit* uſually teacheth without Means in the *Church of Chriſt*; But we ſay, he teacheth by Means of his own appointing; And how will Mr. *Simpſon* prove by any Scripture that *Univerſities* and *Humane Learning*, are Means which the *Spirit of God* uſeth to teach his Church by? Where did ever the *Lord* ſpeak one Word, that he would uſe the Diſciplines of the *Gentiles*, as Means whereby to teach Men to know the Myſtery of *Chriſt*? Wherefore this is ſtrange Doctrine, that Arts and Sciences are the Means whereby the *Spirit* teach- Anſwer. *Arts and Sciences are not the Means whereby Chriſt Teacheth his Church.*

eth the *Church*; For ſure I am the Lord never taught his Church, either of the *Old*, or of the *New Teſtament* by theſe Means: Only *Anti-chriſt* hath taught his Church after this manner, and hath ſet up *Humane Learning* as an *Ordinance of God*, yea, as an *Ordinance* of the *New Teſtament* to learn *Chriſt* by; that *Chriſtians* might be trained up to know *Chriſt* the Wiſdom of *God*, by *Humane Learning*, the Wiſdom of the *World* which is in direct Enmity to *God*.

The chief *Ordinances* whereby *God* helps his *Church*, are the *Word of Faith*, and the *Prayer of Faith*; And by the Miniſtration of the *Spirit*, he begins and carries on the Salvation of his *Spiritual People*: And theſe *Ordinances* the true Church cannot want, neither doth *God* do any thing in his Church without Them. But the Spiritual Church, for ought that I could ever yet read in the Word, may well want their Divine Ordinance of *Humane Learning*, and yet not want any Ordinance of *God*, that he hath appointed and ſanctified for the uſe of his true Church.

VII. ERROR.

7. *Error.* *That Men now, are not to receive the* Spirit, *in that immediate way to underſtand the* Scriptures, *in which it was given to them who wrote the* Scriptures.

Anſwer.

Anſwer. *The Scriptures cannot be underſtood, but by the ſame Spirit where by they were given.*

Surely Mr. *Simpſon* will not deny, that the *Spirit* is given to that whole Church, which is the body of *Chriſt*, ſeeing *Paul* ſaith, *If any Man have not Chriſt's Spirit, he is none of his*, he is no *Member* of his. Now the *Spirit* is always given

to

to whomſoever it is given by the Father and the Son, as *Chriſt* taught his *Diſciples*, promiſing them *that the Father would ſend the* Spirit *to them in his Name*; and alſo, *that he himſelf would ſend it to them from the Father*. And was this Promiſe only made to Them, and not to all the Faithful alſo, who ſhould believe in Chriſt through their Word? Doth not *Paul* ſay, *Rom.* 12. 13. of the whole Church, *That by one Spirit we are all Baptized into one Body, and are all made to drink into one Spirit*? He ſaith alſo to the *Galatians*, chap. 4. *Becauſe ye are Sons, God hath ſent the Spirit of his Son into your Hearts, crying* Abba *Father*. And thus it is manifeſt that the whole Church of Believers, and every true Member thereof, do receive the Spirit of God. And do they not rereceive it alike immediately from God? VVho can give the Spirit of God to Man, but God Himſelf? when God promiſed to pour out his Spirit in the laſt days upon all Fleſh, did he name any difference in the pouring it out, ſaying, ſome ſhall receive it immediately, and ſome mediately? No, but all that are counted worthy to receive the Spirit of God, do receive it alike immediately from Him; neither hath Chriſt left any Lieutenant or Deputy in the VVorld, to give his Spirit to Men in his Abſence: But he Himſelf is always Preſent in his true Church to the end of the VVorld, both to teach them, and to give them his Spirit. He is too much in the Darkneſs of *Anti-chriſt* that denies this.

It is manifeſt then, that all the true Church do alike receive the *Spirit of God*, and that they all receive it alike immediately from God, ſeeing no Man nor Angel can give the *Spirit of God*, but God himſelf gives his own Spirit to whom

he

he pleaſes; by his own *Word*, which he Himſelf Miniſters by his own *Spirit*; And by this Spirit did Holy Men ſpeak the *Scripture*, and by this Spirit only do Holy Men of God underſtand the *Scripture*, as *Paul* ſaith, 1 *Cor.* 2. 12. *Now We have received not the Spirit of the World, but the Spirit which is of God, that we might know the Things that are freely given to us of God*; among which his VVord hath a chief Place: And after ſaith, that *by the Spirit They had the Mind of Chriſt*, which *Others* want, who yet have the ſame Letter of the *Word*, and are deſtitute of the *Spirit*. And ſo as the Faithful ſpeak the *Word* by the *Spirit of Faith*, ſo through the ſame Spirit of Faith only ſo given, do the Faithful underſtand it.

And though this thing be clear in it ſelf, yet I judge it convenient to add here the Teſtimonies of *Luther* and *Calvin* in this Matter. *Luther* ſaith, *The* Scriptures *are not to be underſtood, but by that very Spirit by which they were writ; which Spirit can be no where found more readily and effectually, than in thoſe* Holy Letters *of his, which he hath written.*

And *Calvin* ſaith, *The ſame Spirit that ſpake by the Mouth of the Prophets, it is neceſſary that That ſhould pierce into our Heares, to perſwade us, that They faithfully delivered that which was committed to them of God.* So that We muſt neceſſarily have the ſame Spirit to know his Mind that They had to utter his Mind. Wherefore it is evident

Scripturæ non niſi eo Spiritu intelligendæ ſunt quo ſcriptæ ſunt: qui Spiritus nuſquam præſentiùs & vivacus quàm in ipſis 309. *a.* tret neceſſe tum. *Calv.*

Sacris ſuis quas ſcripſit Literis inveniri poteſt. *Luth. Tom* 2. *fol.* Idem Spiritus qui per os Prophetarum locutus eſt, in corda noſtra penetret neceſſe eſt: ut perſuadeæt fidelitur protuleſſe quod devinitus erat mandatum. *Calv. Inſtitut. lib.* 1. *cap.* 8. *Sect.* 4.

that

that Mr. *Simpſon* is not Orthodox in this Point neither.

VIII. ERROR.

That Men now are to get Knowledge (to wit of the Scriptures) *by* Studies, *and* Humane Learning, *and not by* Inſpiration. 8. *Error.*

Anſwer.

This Doctrine carries the Viſible Mark of *Anti-chriſt* upon it; For it is only the Inſpiration of God that enables a Man to know the Things of God, and not a Mans *Study* or *Humane Learning*: It is not in this Caſe, *in Him that Wills or Runs, but in God that ſhews Mercy.* Wherefore Chriſt hath ſaid, *No Man knows the Son but the Father, and He to whomſoever the Father will reveal him:* VVherefore *Paul* Prays for the *Epheſians, that God would give them the Spirit of Wiſdom and Revelation, in the Knowledge of Chriſt*: without which Spirit of Revelation, Chriſt and the Father can never be known. VVhat can *Humane Learning*, and the *Studies* of Men find out of the *Myſtery of Chriſt*, which was hidden from Ages and Generations, as *Paul* teſtifies, till the *Spirit* revealed it? Yea, *Chriſt* hath taught, *That God hides theſe things of the Goſpel from the Wiſe and Prudent*, that is, the Studying and Learned Men, and reveals them to *Babes*; and that this is his good Pleaſure ſo to do. And ſo no Man can know *Chriſt* and his *Goſpel*, and what is the *Faith*, *Hope*, and *Love* of the *Goſpel*, but by the moſt preſent Teaching and Revelation of God Himſelf by his Spirit. VVherefore to deny the Inſpiration of God's Spirit now, and to aſcribe all Knowledge of the VVord

Anſwer. *Divine Knowledge is given by God, not got by Humane Learning.*

Word of God to *Mens* Studies, and to Humane Learning, is the moſt Groſs and Palpable *Doctrine* of *Anti-chriſt* and his *Prophets*; whereas, *all the People of God are taught of God Himſelf*, in all the *Things* of God, as *Chriſt* hath ſaid; Becauſe, no Man by his *own* Studies and Pains can attain thereunto.

Nullus homo unum iota in Scripturis videt, niſi qui Spiritam Dei habet: omnes habent obſcuratum cor, ita ut ſi etiam dicant & norint proferre omnia Scripturæ, nihil tamen horum ſentiant aut vere cognoſcant, ejus partem &c. Spiritus enim requiritur ad totam Scripturam & quamlibet intelligendum, *Luth. Tom.* 3. *fol.* 169. *a.*

And in this matter, I ſhall alſo add the *Teſtimony* of *Luther*, and *Latimer*. *Luther* ſaith, 'No Man ſees one *jot* or *tittle* in the Scriptures, 'but he that hath the *Spirit of God*: For all Men 'have a *Darkned Heart*, in ſuch ſort, that if 'they could ſpeak and knew how to bring forth 'all things of the Scripture, yet have they not 'any *true Senſe*, or *right Knowledge* of them. 'For (*ſaith he*) the Spirit is required to the *Underſtanding* of the whole Scripture, and of every Part thereof.

Carnalis & Phyloſophica Scripturarum intelligentia non eſt Sapientia Dei quæ à ſapientibus abſconditur, parvulis revelatur. Latimer *in his anſwer to Sir* Edward Bainton's *Letter.*

And *Latimer* ſaith, 'The Carnal and Phyloſophical underſtanding of the Scriptures, is 'not that Wiſdom of God which is hid from 'the Wiſe, and revealed to Little Ones.

9. Error.

IX. ERROR.

That Humane Learning *is as the* Outworks *to the* Fort *of the Goſpel, and as the* Outer Court *to the* Temple of the *Goſpel*; *and ſo, if you will keep the* Fort *well, you muſt keep the* Outworks *ſtrong*; *and if you will preſerve the* Inner, *you muſt look to the* Outer *Court.*

Anſwer.

Answer.

Answer.

How *highly* hath Mr. *Simpson* honoured *Socrates*, *Pythagoras*, *Plato* and *Aristotle*, &c. to make them a *strong* Guard for the Person of *Christ?* And how *highly* hath he honoured their *Learning*, to make it a defence for the *Gospel?* And how *weak* and *feeble* hath he sought to render the *Word* of *Faith*, that must be thus *defended* by the *Arts* and *Disciplines* of *Men*, as not being *able* to stand *alone*, and to *defend* it self? Doth this Man truly believe in the *Son* of the *Living God*, who makes Him such an *helpless Idol?* Or doth he believe the *Word* of the *Gospel*, which hath given *Eyes* to the *Blind*, and *Ears* to the *Deaf*, and *Feet* to the *Lame*, which hath *raised* the *Dead*, and *cast* out *Devils*, and commanded the *Winds* and *Waves*, and they have *obeyed?* I say, doth he believe this *Word* to be of *God*, which hath done the very *Works* of *God*, and yet *openly* affirms to the World, that it cannot *maintain* it Self, or *subsist* without the *help* of *Philosophy?* Is *that Word*, which mightily and perfectly *saves* all the *Elect*, and that in *despight* of the *World* and the *Devil*, and the *Gates of Hell*, not able to *save it self* without *Humane Help?* Must that *Word* be secured by *Aristotle*, which delivers all the *Elect* from *Sin*, *Death*, and *Hell* for ever? Are *Grammar*, *Rhetorick*, *Logick*, *Ethicks*, *Physicks*, *Metaphysicks*, *Mathematicks*, the *Weapons* whereby we must defend the *Gospel?* Is Mr. *Simpson* so ill a Proficient in *Christianity*, that he hath not *read*, or doth not *remember* that of *Paul*, Ephes. 6. 12. where he saith, *We wrestle not against Flesh and Blood, but against Principalities, against Powers,*

Humane Learning is not the Outworks to the Gospel.

against

againſt the Rulers of the Darkneſs of this World, againſt Spiritual Wickedneſs in high places.

Wherefore take unto you the whole Armour of God, that you may be able to withſtand in the Evil Day, and having done all to ſtand.

Stand therefore, having your loyns girt about with Truth, and having on the Breſt-plate of Righteouſneſs.

And your feet ſhod with the Preparation of the Goſpel of Peace.

Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the Wicked.

And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perſeverance.

Here now are the true *Chriſtian's Weapons,* whereby he defends *Himſelf* through the *Word,* and defends the *Word* againſt all the World.

And the ſame *Paul,* in 2 *Cor.* 10. 3. ſaith,

For though we walk in the fleſh, we do not war after the fleſh.

For the Weapons of our Warfare are not Carnal, but Mighty through God, to the pulling down of ſtrong Holds:

Caſting down Imaginations, and every High thing that exalteth it ſelf againſt the Knowledge of God, and bringing into captivity every thought to the Obedience of Chriſt.

And having in readineſs to revenge all Diſobedience.

So that the *faithful* do not *defend* the Goſpel by *Phyloſophy,* as is *heathenißhly* ſuggeſted; but by

by the Goſpel, they defend the Goſpel: And the Goſpel hath in it *ſelf* that *Wiſdom*, *Righteouſneſs*, *Strength*, and thoſe *Vertues* which are infinitely able to defend it *ſelf* againſt all the World, and againſt all the *Powers* of *Darkneſs*. And how contrary is this Doctrine to Mr. *Simpſons*? And thus much for his *Outworks* to the *Goſpel*.

Now for his *Outer Court* to the *Goſpel*: I know no other *Outer Court* the *Goſpel* ever had, than the *Law of Moſes*, which *Law* was the *Preparation* to the *Goſpel*, and the *School-Maſter* to bring us unto *Chriſt*, which *Humane Learning* never was. But *Humane Learning* is the *Outer Court* to Anti-chriſt's Temple, it is the *School-Maſter* to bring Men to *Anti-chriſt*. And thus would Mr. *Simpſon* alſo turn the *Law* out of its *place*, and ſet up *Humane Learning* in the *ſtead* of the *Law*, and ſo would make *void* both *Law* and *Goſpel* for *Humane Learning* ſake; ſurely one would think he hath ſome conſiderable *Advantage* thereby, that he thus fences for it.

Humane Learning is not the outer Court to the Goſpel.

X. ERROR.

But what is the bottom (ſaith he) *of all this* (that is, of ſome Mens *appearing* againſt *Humane Learning*, as the *Unction* of the *Miniſtry*, and againſt the *Univerſities* as the *Fountain* of the *Miniſtry*) but this, *That ſome ſay, They are* one *with* Chriſt; *and as* Chriſt *hath the Divine Nature in him, ſo every* Believer *alſo hath: And he that hath* God *in him, need not go to any* Man *to* Learn? *Whereas* John 17. *Chriſt ſpeaketh of Believers as at an* Infinite Diſtance *from* Himſelf; He *their* Lord, *they his* Servants, He *in* Glory, *they in the* World. *And if* They *be ſo united to* Chriſt, *then it will follow, that* Chriſt *is not the* only

10. Error.

ly begotten Son *of* God; *and that* Chriſt *and* We *ſhould be* Equal, *and he not our Lord,* &c.

Anſwer.

Anſwer.

Chriſtians through their Union with God, have God dwelling in them of a Truth.

Now doth not all this declare a moſt *woful Ignorance* of, and *Enmity* to the Goſpel of God our *Saviour?* For is our *Union* with *Chriſt*, the *Foundation* of *Error?* Or have true Believers no *real Union* with *Chriſt*, but *imaginary?* Do not the *Saints* partake of the *Divine Nature?* Doth not *Peter* expreſly *affirm* it, 2 *Pit.* 1. 4. where he ſaith, *Exceeding Great and Precious Promiſes are made to us, that We thereby ſhould be made partakers of the Divine Nature?* And what is the *Divine Nature*, but the very *Nature* of God? See *Luther* on the place.

Again, are *Believers*, as he affirms, *at an infinite diſtance from Chriſt?* If this were *true*, what *ſad news* would it be to the *Church* of *God?* How can this *Doctrine* agree with theſe *Scriptures? That* Chriſt *may dwell in your* Hearts *by faith*; and, *Chriſt in You the hope of Glory*; and, *Of Him are Ye in Chriſt Jeſus:* Again, ſaith Chriſt, *I am the true Vine, and ye are the Branches:* And ſo as the *Vine* is in the *Branches*, and as the *Branches* are in the *Vine*, ſo is *Chriſt* in *Chriſtians*, and ſo are *Chriſtians* in *Chriſt.* Again, *John* 14. 20. *At that day ye ſhall know*) ſaith *Chriſt* Himſelf, that you need not *doubt* of the Doctrine) *that I am in my Father, and You in Me, and I in You:* And again, *John* 17. 21. ſaith *Chriſt*, *I pray not for Theſe alone*; that is, who *now* believe, but alſo *for All that ſhall hereafter believe in Me through their Word, That they all may be One, as thou Father art in Me, and I in Thee, that They may be One, as we are One: I in them, and Thou in Me,*

that

that They may be made perfect in One, that the World may know Thou haſt ſent Me, and haſt loved Them as thou haſt loved Me. Here now is no *infinite Diſtance* between *Chriſt* and *Believers*, but a *Wonderful* and *Admirable Nearneſs*, and *Oneneſs*; which the learned *Ignorance* of *Philoſophy* underſtands not, nor the ignorant *Knowledge* of any *Carnal Chriſtians*.

But ſure this *Word* of God is true, and the Saints receive it in Faith, and will not be deluded with any *Philoſophical*, *Sophiſtical* or *Antichriſtian Gloſſes* of *Falſe Teachers*.

And thus doth the *Holy* Word of God affirm plainly enough, that *Chriſt* and his *Chriſtians* are moſt nearly *United*; and yet doth not this *Union* make an Equality and rob Chriſt of his *due Glory*, ſeeing Chriſt is the *Head*, and they his Members *Chriſt* the *Firſt Born*, and they his *Brethren*. And ſo as Chriſt hath the *Preheminence in all things* above them *all*, as becomes the *Head* and *Firſt Born*, ſo They have Communion with *Him* in *all* Things, as becomes his *Members* and *Brethren*.

And whereas he *jeſts*, and ſaith, *He that hath God in him, need not go to Man to learn*; I do affirm this is *true enough*, and the Scripture hath affirmed it in ſeveral places, *Iſaiah* ſaith to the *Spiritual Church*, *All thy Children ſhall be taught of the Lord:* And Chriſt ſaith, It is written, *They ſhall be all taught of God; he therefore that hath heard and learned of my Father, cometh to Me.* And *John* ſaith, 1 *John* 2. 27. *The Anointing which Ye have received from Him abideth in you, and ye need not that any Man teach you, but as the ſame Anointing teacheth you all things, and is Truth, and is no Lye.* And this Doctrine is ſo manifeſt

And need not learn of Man.

from the Scriptures, that He is of *Anti-chriſt* that denies it: For God inwardly Teaches *all* his People by his Spirit his *Own Self:* And They ſo hear the Word by the Miniſtry of *Man*, that it is always God that *Teaches* them, and not Man.

XI. ERROR.

11. Error. Arts *and* Tongues *are the* Cups *in which God drinks to us.*

Anſwer.

Anſwer. In what a *ſad condition* then are the *Common* and *Plain* People, that they cannot Pledge Him?

God's drinking to Chriſtians in Arts and Tongues is a profane newneſs of ſpeech. But only the Learned *Clergy* keep theſe *Cups* to *Themſelves*, as heretofore they kept the *Cup* in the *Sacrament.*

But what ſtrange *Phraſe* is this? Savouring of the *Ranters* Religion; as if God was the familiar *Companion* of the *Clergy*, and ſometimes drank to them in a *Cup* of *Hebrew*, ſometimes in a *Cup* of *Greek*, and ſometimes in a *Cup* of *Latine*; and as if ſometimes he drank to them in a *Cup* of *Logick*, and ſometimes in a *Cup* of *Ethicks*, ſometimes in a *Cup* of *Metaphyſicks?* Is not this truly, *Profana vocum novitas*, a Prophane Newneſs of Speech, never before heard of to my Knowledge in the *Church* of *God*, and which the *Apoſtle* utterly Condemns?

XII. ERROR.

12. Error. *We ſhall never keep up* Religion, *if we do not keep up* Learning; *but when* Learning *goes down*, Religion *goes down too.*

Anſwer.

Anſwer.

Anſwer.

The *Church* is founded on *Chriſt*, and *Chriſt* and His *Church* (it ſeems) are both founded on *Humane Learning*. It is no wonder now, that Mr. *Simpſon* lays ſo great ſtreſs on it every-where! And that Men of his *Religion*, term the *Univerſity*, *Fundamentum Eccleſiæ*, the *Foundation of the Church*. And if *Humane Learning* do indeed uphold all *Chriſtan Religion*, let all *Men* and *Magiſtrates* come forth and uphold it in the *Name of God*. But ſurely the *Religion* of the *Goſpel* depends wholly on *Chriſt*, as *Chriſt* on *God*; and there is no need of *Humane Learning* to ſupport this, except *God* and *Chriſt* are inſufficient. We have a ſure *Word* and *Doctrine* of the *Goſpel*, that remains firm for ever, and inviolable, and inconquerable, in and through *Chriſt*, and his *Spirit*, and the *Father*; and all the *World* ſhall ſhatter in pieces, and *Humane Learning* go down to *Hell*, and This ſhall ſtand faſt for ever: *Heaven and Earth ſhall paſs away, and not one Jot or Tittle of my Word*, ſaith Chriſt.

The Chriſtian Religion is not upheld by Humane Learning.

Believers, know that not one Point of their Religion depends on *Humane Learning*; But *all* on *Chriſt Himſelf*, who is the *True* and *Living Word*. Wherefore theſe are the *fears* of *Antichriſt* and his *Prophets*, that their *Religion* will go down with *Humane Learning*, becauſe it was ſet up by it; But the *true Religion* of the *Goſpel* of *God* our Saviour, was at firſt ſet up without it, and hath hitherto remained without it, and will abide ſo for ever. And to this the *Spirit* and the *Bride* gives witneſs.

XIII. ERROR.

13. *Error.* *Seeing* Religious Foundations *are ſo* Ancient, *then keep them up*: *Your* Deſtruction *will never be but from Your ſelves.*

Anſwer.

Anſwer. *What Religion founded the Univerſities?* *Religious Foundations!* VVhat *Religion* founded the *Univerſities* is well known. For by the Counſel of Four *Monks*, the Scholars of *Bede*, to wit, *Rabanus*, *Albinus*, *Claudius*, and *John Scotus*, the *Univerſity* which had been tranſlated from *Athens* to *Rome*, was tranſlated by *Charles* the *Great* from *Rome* to *Paris*, Anno. 791. And for our *Engliſh Univerſities* of *Cambridge* and *Oxford*; Thus it is Recorded, *That the Study of* Cambridge *was Inſtituted* Anno. 630. *by* Sigisbert *King of the* Eaſt Angles, *who after changed his Purple or Kingly Robes for a Fryars Cool or Hood.* And the Lectures here, were begun by *four Monks*, of which Brother or Fryar *Ode* (as they termed him) read *Grammer*, according to *Priſcians* Doctrine: *Terricus* an acute *Sophiſter* read *Ariſtotles Logick*, according to the Inſtitutions of *Porphyrius* and *Averroes*; Brother or Fryar *William*, read *Tullies Rhetorick*; and *Giſlebertus*, read *Divinity* to them on *Sundays* and *Saints* days.

Studium Cantabrigienſe inſtitutum noſcitur, *Anno* 630. à Sigiſberto Anglorum Orientalium Rege, qui poſtea purpuram in cucullum commutavit, *Arnoldus Wion Duacenſis*, *Benedictinæ. lib.* 5. *cap.* 94.

And for *Oxford*, that was Founded by King *Alfred*, Anno 895. by the perſwaſion of *Neotus* the Monk; and *Rewards* were propounded for thoſe that would profeſs *Learning* there. After-

Anno 895. Rex Alfredus, hortante Neoto Monacho viro Doctiſſimo, præmiis. Grantbrig *Robert Remington.*

Oxonij publicam Academiam inſtituit, porpoſitis Profeſſoribus literarum *Georg. Lilius in Chron. Britan.* Regnante Edwardo primo, de ſtudio facta eſt Univerſitas, ſicut eſt Oxonium, per Curiam Romanam. *Ro-*

wards

wards both theſe Schools were made *Univerſities*, in *Edward* the Firſt's time, by the *Court of Rome*, as *Robert Remington* affirms.

Yea farther, by the very Names of the *Colledges*, it is manifeſt what Religion ſet them up; ſome being founded in the Honour of one Saint, ſome of another Saint; one being founded in the Honour of *Chriſt*, another in the Honour of *Jeſus*, another in the Honour of *Immanuel*, another in the Honour of the *Trinity*, VVhereby they have rent the Name of *God* in pieces, each one ſeeking to Honour that Name of *Chriſt* moſt, in the Honour of which his Colledge was founded; Yea, ſome Colledges have been founded in the Honour of *Chriſt's Body*, as the Colledges of *Corpus Chriſti*, in both *Univerſities*; and one in *Oxford* for the Help of all *Dead Souls*, and for their reſcue out of *Purgatory*: And ſo it is well known what Religion founded them. And what Religion will in due time Deſtroy theſe Foundations (if they be not Reformed) is as well known.

For *Wickliff*, whom God raiſed up to be one of the moſt Eminent Reformers of the *Chriſtian Religion*, ſince the Apoſtles times, ſpeaks thus touching *Univerſities*, *Colledges*, and *Students*. 'Seeing *Chriſt* (ſaith he) hath not ordained 'theſe *Univerſities* or *Colledges*, it is manifeſt that 'both *They* and the *Graduations* in them, are no-'thing but ſo much *vain Heatheniſm* introduced; 'in Teſtimony whereof, as well the *Collegiates*

Quia enim Chriſtus non ordinavit illas Univerſitates, ſive Collegia, manifeſtum videtur, quod iſta, ſicut, Graduationes in illis, ſunt vana Gentilitas introducta, in cujus ſignum tam Collegiati quam & alij Graduati quærunt quæ ſua ſunt, Charitatis Regulas deſerentes: ex quo pullulant invidiæ, rationes Perſonarum & Patriæ, & multa alia patris ſeminaria mendaci. *Wickliff in Speculo Militantis Eccleſiæ. cap. 26.*

'as other *Graduates* do ſeek the Things which 'are their own, leaving the Rules of *Charity*: 'From whence do ariſe Envies, and Compari- 'ſons between Perſons and Countries, and ma- 'ny other Seed-plots of the *Father of Lies*.

Again, he having ſpoken of other *Sects*, ſaith, 'Our Judgment concerning *Colledges* is the ſame, 'as touching their *General Studies*: For through 'Them, Perſons and Countries are accepted 'againſt the Rules of *Charity*, and inward En- 'vies are heaped up, with other Sins, Perjuries, 'and Simonies, againſt their own Statutes. Not- 'withſtanding it is granted, that out of ſuch 'Colledges many good Things do ariſe, as well 'as out of other *Sects*, yet not ſo many as by the 'occaſion of the Sin of the Devil, & the Sin of the 'firſt Man. And therefore let a Faithful Man be 'aſhamed, to alledge the Fruit of ſuch Profit.

—Quantum ad Collegia in Studiis ſuis generalibus, eſt idem Judicium, Nam per ipſa, Patriæ, & Perſonæ, Contra Charitatis regulas acceptantur, & intrinſecæ invidiæ, cum peccatis aliis & perjuriis ac Simoniis contra inſtituta propria cumulantur. Conceditur tamen, quod ex talibus Collegiis, ſicut ex aliis ſectis, eveniunt multa bona, non tamen tot, quot occaſione peccati Diaboli, & peccati primi Hominis. Ideo erubeſcat Fidelis, fructum talis commodi allegare. *Wickliff lib. de cura Paſtorali. cap.* 10.

Si Collegia iſta ſunt in converſatione à Domino reprobata, quis dubitat quin ſic nutrire eos non foret Eleemoſyna, ſed Factionia & Partis contra Chriſtum ſtulta Præſumptio, Omnes hæ Sectæ & omnes Novitates, quæ non in Chriſto Domino fundatæ ſunt, tentant Chriſtum cum Satana. *Mat.* 4. cum ſpernunt Ordinationem liberam Sectæ ejus, & præeligunt ſervilem ſectam aliam, minus bonam; acſi nolleut per gradus quos Deus ordinat, in Sion Cœleſtem aſcendere, ſed per lationem Satanæ ad Templi pinnacula tranſvolvere. Quæ ergo Eleemoſyna eſt, ſic fovere puerulum talem Diaboli in Caſtris Caiuiticis contra Chriſtum? *Idem.*

Again, ſaith he, 'If theſe *Colledges* are in 'their *Converſation* rejected of the *Lord*, who 'doubts but that to *nouriſh* Them in this Way, 'is no Alms, but the fooliſh Preſumption of a 'Faction and Party againſt *Chriſt*? For all theſe '*Sects*, and all *Newneſſes* which are not founded 'on *Chriſt* the *Lord*, they tempt *Chriſt* with the

'Devil,

'*Devil*, *Mat.* 4. ſeeing they deſpiſe the *free* '*Ordination* of his *Sect*, and do rather chooſe 'another *ſervile Sect*, leſs good; as if they would 'not aſcend into the *Heavenly Sion*, by the Steps 'which *God* hath Ordained, but would flie to 'the Pinacle of the Temple, by the carrying of 'the *Devil*. What Alms therefore is it, to 'cheriſh ſuch a Child of the *Devil*, in *Cain's* 'Caſtles, againſt *Chriſt*?

He alſo affirms, 'That one *Idiot* through the 'Help of the *Grace of* God, doth more Good 'in the *Church*, than many *Graduates*, in the '*Schools* and *Colledges*; and that *Gods Inſpiration* 'of ſuch doth more profit the *Community* of the '*Faithful*, then all the *Univerſities*, and all their 'Studies and Priviledges.

Thus hath *Wickliff* witneſſed in this Matter, who was alſo Himſelf Maſter of *Baliol Colledge* in *Oxford*: And *Philip Melanchon* gives this Teſtimony of Him, *Equidem ſapientem virum judico fuiſſe* Wicklefum Anglum, *qui omnium primus, quod ego ſciam, vidit Univerſitates fuiſſe Satanæ Synagogas*; that is, I do indeed judge *Wickliff* of *England* to have been a Wiſe Man, who for ought I know, firſt of all, ſaw *Univerſites* to have been the *Synagogues* of *Satan*.

Melanchons teſtimony of *Wickliff*.

John Hus alſo, that excellent Inſtrument of *Jeſus Chirſt*, and Bleſſed Martyr, ſaith, ſpeaking on that Scripture, *Iſa.* 28. *Wo to the Crown of the Pride of* Ephraim, *and the Crown of Pride*

John Hus. Pedibus conculcabitur Coronæ Superbiæ. Nam multorum Doctoratus & Magiſtratus, qui ſuffocato in ipſis prorſus verbo Evangelij, jam invereunde nimis magnificant Fimbrias & dilatant Phylacteria ſua, & amant primas Cathedras in Scholis & ſalutari in Foro, vocari ab hominibus Rabbi; ac per hoc cedunt in Apparatu & Armamento Corporis Myſtici Antichriſti, quoniam Scriptum eſt, Eſt Rex ſuper omnes filios Superbiæ. *John Hus. Lib. de Regno Antichriſti, cap.* 14.

ſhall be troden under foot, ſaith, *The* Doctorſhips *and* Maſterſhips *of many, who having the Word of God wholly choaked in them, do now too ſhamelesly make broad their* Phylacteries, *and inlarge the Borders of their* Garments, *and love the chief Chairs in the* Schools, *and to be ſaluted in the* Markets, *and to be called of Men* Doctor: *And by this, They go in the* Apparel *and* Harneſs *of the Myſtical Body of* Anti-chriſt, *becauſe it is written, that He is the* King *of all the* Children of Pride. And the *Crown of Pride,* of theſe *Children of Pride,* ſhall de troden down.

What Religion will deſtroy theſe Foundations.

And thus, as it is manifeſt, what *Religion* founded the *Univerſities,* ſo it is as manifeſt, what *Religion* will, in the appointed time, deſtroy theſe Foundations, if they be not truly and thorowly Reformed. For ſurely as they are, if the Work of *Chriſt* go forward in the World (as it neceſſarily muſt do (notwithſtanding the preſent Defection) in the appointed time) They can no more be held up, than the Houſe built on the Sand in the time of Tempeſt. For the true *Spiritual Church* is built on the Foundation of the *Prophets* and *Apoſtles, Jeſus Chriſt* Himſelf being the chief *Corner Stone*; and ſo it is firmly founded upon a *Rock,* and can never *fall.* But the *Univerſities* are built on the *Philoſophers* and *Heathens, Plato* and *Ariſtotle* being the chief *Corner Stones*; and ſo They are built upon the *Sand.* And neither can their own *Hands* uphold them, nor the *Secular Arm* eſtabliſh them, in that Day, wherein *the Lord alone ſhall be exalted.* But it is not Men of *Moral* and *Civil Religion* and *Righteouſneſs,* who will do this Work, and execute this Vengence; for the Inchantments of the *Univerſities* are too ſtrong and mighty

mighty for all *Humane Spirits:* But the Called, Choſen, and Faithful Ones of *Chriſt*, when He ſhall ſummon them, and call them to his Foot, They ſhall not ſtand upon Complements, Formalities, and Niceties, nor regard Friendſhip or Enmity; but through the Power of Faith ſhall break through all, that can be ſaid and objected by the Wiſdom, Policy, Prudence, and Religion of *Man*, and ſhall execute the Righteous Judgment of the *Lord*, on theſe *Mothers of Harlots*, and *Fornications of the Nations*.

And whereas he ſaith, *Their Deſtruction will be of Themſelves:* I do verily believe that: For ſeeing their *Root* is *Rottenneſs*, their *Fruit* muſt needs be *Deſtruction*. Yea, the *Lord* will raiſe up his *Word* in the midſt of them, to deſtroy them: For the more the *Word* of the *Lord* ſhall blow upon the *Univerſity*, the more ſhall this *Graſs* wither, and the *Flower* thereof, that is, *Humane Learning*, fade away, till it be at laſt quite dried up. And this is the *Univerſity*, whoſe Day is coming, when *Iniquity* ſhall have an End.

And thus I have done with theſe Things: There were many other things in that *Sermon*, as contrary to the *Goſpel*, which for brevities ſake I have omitted.

Now what a ſad Thing is it, that ſuch poyſonful Doctrine ſhould be poured forth into an *Univerſity Congregation*, and that by the Miniſtry of ſuch a Man? And if the Ceremonies of the *Law* were in uſe under the *Goſpel*, how ought we to rend our Garments at the hearing of theſe Things?

And now, *O bleſſed Lord Jeſus*, who waſt *Crucified*, *Dead* and *Buried*, but yet art *riſen* from the *The Concluſion.*

the *Dead* by the *Eternal Spirit*, and art aſcended on *High* to fill all things, have *Mercy* on thy *poor Church*, which is ſo grievouſly rent and torn this Day, by *Wolves* in *Sheeps Cloathing*; and is thus hurt and conſumed by *poyſonful Doctrines* of Men, who ſeek *Themſelves*, and their *own Things*, to the *Harm* and *Ruin* of thy *poor People! O thou Son of the Living God*, who art the *Way*, the *Truth*, and the *Life*, how ſhall the Kingdom of *Anti-chriſt* be brought down when the Hands of ſuch Men, who ſeem Pillars in the *Church*, are ſtretched forth ſo ſtrongly, to hold it up? And how ſhall the Days of *Anti-chriſt* be ſhortned, when his Kingdom is coming forth again in the greateſt *Deceiveableneſs* of *Unrighteouſneſs*, that hath ever yet appeared in the *World* to delude the *Nations? O Lord*, remember all thy Promiſes, and make haſt to deſtroy *Babylon the Great*, with all its Myſteries of *Righteouſneſs* and *Unrighteouſneſs*, and let it ſink as a *Milſtone* in the *Sea*, without any hope or poſſibility of a *Reſurrection.* And ſeeing there is no Hand of Man ſtretched out for this Work, but all Hands are againſt it; do thou deſtroy it, *O Lord*, without hand, even with the Spirit of thy *Mouth*, and brightneſs of thy *Coming*, according to the Truth of thy *Promiſes*, and the unutterable Sighs and Groans of thy Spirit occaſioned thereby, in the Hearts of all thy *Faithful* and *Elect*. Even ſo Lord, *And let thy Kingdom come, and make no long tarrying.*

AMEN.

A Teſtimony from the *Word* againſt *Divinity-Degrees* in the *Univerſity*;

Or any *Academical Degrees* made uſe of for the Miniſtry of the *Goſpel.*

THE *Univerſities* (whoſe very *Soul* and *Life*, do lie in *Humane Learning*, and *School-Divinity*) that they might gain the greater Profit to themſelves, and Glory to their Children, have (after the example of the *Heathen*) given their Children *Degrees* in *Divinity* (as *They* in *Arts*) and the *Glorious Titles* of *Batchelors*, *Maſters*, and *Doctors* in *Divinity*, as ſo many *Crowns of Gold* upon their *Heads*, to win them Honour and Reputation with all People who have been under the Deluſion of *Antichriſt.*

And in the *confirming* of *theſe* Graduations or Degrees, (which alſo is done for a Sum of *Money*) they give the *Graduates* Licenſe and Power to *Preach*, and to *Expound* the *Scriptures*, and that by the ſole *Authority* of the *Univerſity.*

For

For the *Vice-Chancelor*, admitting a *Batchelor* in *Divinity* to his *Degree*, uſeth theſe Words in the *Name* of the *Univerſity*, *We admit you to declare all the Apoſtolical Epiſtles, in the Name of the Father, Son, and Holy Ghoſt*, And ſo the *Batchelor* in *Divinity*, hath *Power* according to his *Degree*, only to deal with the *Apoſtolical Epiſtles*, but muſt go no *farther*. And admitting a *Doctor* to his *Degree*, the *Vice-Chancelor* ſaith thus, *We admit you to Interpret and Profeſs all the Holy Scriptures, both of the* Old *and* New Teſtament, *in the Name of the Father, Son, and Holy Ghoſt.*

Procancellarius Bacchalaureum Theologiæ admittens, his verbis utitur; Admittimus te ad enarrandum omnes Apoſtolicas Epiſtolas, in nomine Patris, Filii, & Spiritus ſancti. Doctorem admittens ita dicit, Admittimus te ad interpretandum univerſam ſacram Scripturam, tam veteris quam novi Teſtamenti, In nomine Patris, Filii & Spiritus ſancti. cap. 20. De Ceremoniis in Gradibus conferendis.

And thus doth the *Univerſity* through Power received from *Anti-chriſt*, give Men, chiefly for Money, *Divinity-Degrees*; and through thoſe *Degrees*, it gives *Authority* and *Priviledge* to *Batchelors* in *Divinity* to expound part of the *Scriptures*, and to *Doctors* to expound and profeſs all the *Scriptures*; and they that gain theſe *Degrees* to Themſelves are (as there is good reaſon) the *Great Men* in account with the *Univerſity*, and alſo with the Carnal People of *Anti-chriſt*, how deſtitute ſoever they be of the *Faith* and *Spirit* of the *Goſpel*.

Wherefore I cannot chuſe but give in my Teſtimony againſt this Glorious and Gainful Priviledge of the *Univerſities*, to wit, their *conferring* upon their Children *Degrees in Divinity*, and creating them *Maſters* in that *Myſtery* which none can *teach* but *God Himſelf*, and which none can *learn* but true *Believers*, who are born of *God*, and are his true *Diſciples*.

And

And so I do openly affirm, that *Degrees in Divinity*, (for I meddle with none else) *given by the* Universities *to their* Children, *are plainly and grosly* Anti-christan, *being most manifestly contrary to the* Word *of the* Gospel, *and the* Light *that shines in the* New Testament.

University-Degrees in Divinity, Anti-christian.

For first, In the *Gospel* of *God our Saviour*, we learn, That only a *New* and *Heavenly Birth*, makes Men to be of the *true Church*; and that the pouring forth of the *Spirit* on these *Children* of *God*, according to the measure of the *Gift of God*, makes *Christians* of several Degrees in this *Church*, and not *Academical Graduations*.

1. *The Gospel against Divinity-Degrees in the Universities*

Secondly, In this *Gospel* also we are taught, that all the true Ministers of Christ are *Equal*, and not One *Superiour* to Another, as these *Degrees* make them.

2.

Thirdly, In this *Gospel* also we are taught, that the true Greatness amongst *Christs* true *Disciples*, doth not stand in *Academical Degrees*, or *Worldly Honour* and *Dignities*, but in the *Faithfuls* near and exact following of *Christ*, in Word and Conversation; and that the Sons of *Zebedee*, in desiring Superiority and Pre-eminence above the other *Disciples*, contrary to the *Life and Doctrine* of *Christ*, did grievously *offend*, and were therefore sharply *rebuked* of *Christ*.

3.

Fourthly, Yea here, we hear *Christ* himself forbidding this very Thing to his *Disciples*, that *Anti-christ* and his *Prophets* might have no Cloak for doing the contrary, where his *Gospel* is truly taught and published. For *Matth.* 23. *Christ doth forbid his* Disciples *before all the Multitude, to be as the* Jewish Rabbies *or* Doctors, *who* (saith Christ) *do their works to be seen of Men*, and *disguise* themselves with *different Garments* or *Habits*

4.

bits from *others* (that they might be the more taken *notice* of, and have the more *respect*) *and do love the uppermost* Rooms *at* Feasts, *and the chief* Seats *in the* Synagogues, *and* Greetings *in the* Markets; *and to be called of Men* Doctor, Doctor; but saith Christ to his Disciples, *Be not ye called* Doctors, *for one is your Master, even* Christ, *and Ye all are Brethren*, and so equal.

Whence it is evident, that this Practice of *Universities* and *Colledges* in giving Men *Degrees* in *Divinity*, as they call it, and *Titles*, *Habits*, and *Dignities* accordingly, is contrary to the expres Command of *Jesus Christ*, and so is a meer Invention of *Anti-christ*, to put *Honour* and *Reputation* on his *Ministers*.

It is also manifest, that this Practice of the *Universities*, hath all along made many *Doctors* in the *Church*, which yet never were *Christ's* true *Disciples*.

It is also manifest, that these *Degrees* and *Titles* do cause Men to be *Proud*, and to lift Themselves up above their *Brethren*, and to think Themselves *Something* when they are *Nothing*; such *Graduates* usually proving *Theologi Gloriæ*, *Divines of Glory*; and not *Theologi Crucis*, *Divines of the Cross*, as *Luther* speaks; that is *Proud* and *Haughty Clerks*, and not the *humble Ministers of Christ crucified*.

These *Degrees* also do break the Simplicity of the People of *God*, and do prejudice the Communion of *Saints*.

Farther, these *Degrees* are a Dangerous Snare to simple People; causing them to receive *all* for *good Doctrine* that is delivered by such Men, though it be never so *Erroneous* and *Unsound*; inasmuch as their *High Titles* which they have gotten

gotten in theſe *high Places*, and the *Reputation* of their *Learning*, ſtrikes an *awe* into them, that they dare not once *queſtion* what ſuch Men deliver, much leſs *contradict* it.

Wherefore, as much of the *Myſtery of Iniquity* is diſcovered and diſſolved already, ſo there is no doubt but that this *Glorious Relique* thereof, to wit, *Divinity-Degrees*, will alſo in due time follow, as the *Lightnings* of *God* ſhall *enlighten* the World.

And ſeeing ſo much of the *Light* of the *Goſpel* hath ſhined forth in this *Age*, it were to be wiſhed that the *Univerſities*, *Heads* of *Colledges*, and *Clergy*, would not wilfully for Worldly Honour, Reſpects and Advantage ſake, ſhut their Eyes againſt it, or rather with open Eyes, maliciouſly ſeek to extinguiſh it, but that they would be contented, to have all their Honour lye in their Likeneſs to *Chriſt*, who was in the *Church* as *One that Served*; and who was ſo far from receiving *Honour*, and taking *Titles* from Men, to make Himſelf thereby of *Account* in the World, that being *Lord of all*, *he made Himſelf of no Reputation*; and that they would reject all the *Pomp* and *Pride* of the *falſe Church*, which being deſtitute of *Faith* and the *Spirit*, makes *Its ſelf* and its *Miniſters* Glorious in *Outward Names* and *Titles*.

Now though this be a plain Caſe in the *Goſpel*, and there needs no Teſtimony of Men, yet for the fuller Conviction of the World, I ſhall add the Witneſs of *other Believers*, that it may appear, that I am not *alone* in this Matter; though to have been *alone* with the *Word*, would have been *ſure* and *ſafe* enough.

The Saints and Martyrs againſt Divinity-Degrees.

In

In *Edward* the *Third's* time, there was an *excellent Diſcourſe* ſet forth, called, *The Plow-mans complaint*, &c. which teſtifieth againſt theſe *Divinity-Degrees*, in theſe Words, *Anti-chriſt* (ſaith it) *maketh* Maſters *too many*, *who teach the People with their* own Teaching, *and leave* God's Teaching *which is needful*, *and hide it with* quaint Gloſſes *from the* mean People. *But* (ſaith he) *theſe* Gloſſers *object*, *that they deſire not the ſtate of* Maſtery *to be* worſhiped *thereby*, *but the more to* profit *the* People *when they preach the* Word. *For they ſay*, *the* People *will more believe the preaching of a* Maſter, *that hath taken a ſtate of* School, *than the preaching of* another Man *that hath not taken the ſtate of* Maſterſhip. To which he replies, *That it is no need that* Maſters *bear Witneſs to* God's Teaching *or* Word, *that it is true and good*; *neither* (ſaith he) *can any Man by his* ſtate *of* Maſterſhip, *which* God *hath forbidden*, *draw any Man from his* Sin, *rather than another Man which is not a* Maſter, *nor will be none*, *becauſe it is* forbidden *him in the* Goſpel. And a little after, he ſaith, *Seeing we are to believe a Man's* Works *more than his* Word, *the* Deed *ſheweth well of theſe* Maſters, *that they deſire* Maſterſhip, *rather for their* own Worſhip, *than for* Profit *of the* People, *&c.*

Plow-man's complaint.

John Wickliff.

After, *John Wickliff*, that choſen Servant of *Chriſt*, did witneſs againſt theſe *Anti-chriſtian Degrees*, who ſaith, *The* Clergy *do buſily ſeek their own* Worldly Worſhip *and* Glory, *and by* great Gifts, *and* vain Coſts, *to be called* Maſters in Divinity, *and to ſpeak before* Lords, *and to ſit at Meat with* Them, *and not to teach truly the* Goſpel *to all manner of Men*, *by* meek Life, *and freely*, *as* Chriſt *bids.*

The

The same *Wickliff* on *Mat.* 23. Cap. 4. saith,

* 'Although in some Studies, the name of *Doctor* imports Excellency, seeing it is a *Heathenish* 'Rite, heaped up together of many *Honours* and 'Ritos, yet in the Text of the *Apostle* it is taken 'more plainly, for any faithful *Man*, who doth 'notably teach the *Catholick* Faith, and so the 'name *Doctor*, speaks *Desert* and *Labour*, and 'takes away *Pride* and *Eminency of State*, accord-'ing to this *World*.

* Licet in quibusdam studiis Nomen Doctoris sit excellentius, cum sit Ritus Gentilis ex multis Honoribus & statibus aggregatus, tamen in textu Apostoli sumitur simplicius, pro quocunque Fideli, qui notabiliter docet Fidem Catholicam; & sic decit nomen Doctoris Meritum & Laborem, & interimit Superbiam & status Eminentiam quo ad Mundum. *Wickliff Tractat. in cap.* 23. *Mat.*

'Again, *saith he*, Every *Sect*, *State* and *Ope-'ration*, which Christ doth not approve in his 'Gospel, is in reason to be rejected; and there-'fore seeing Christ doth not approve, but re-'prove the fore-named *Heathenish Mastership*, it 'is manifest that it is to be discharged, and cast 'out of the *Church*.

Breviter omnis Secta, Status vel Operatio, quam Christus non approbat in suo Evangelio, est rationabiliter dimittenda; ideo cum Christus non approbat sed reprobat Gentile Magisterium supradictum, patet quod est de Ecclesia dimittendum. *Idem.*

'Again, *saith he*, Note that the Name of an 'Office doth much differ from the Name of a 'Scholastical Graduation, heathenishly brought 'in.

Nota quod nomen Officii multum differat a nomine Graduationis Scholasticæ, gentiliter introductæ. *Wickliff, in Sermon. Domini in Monte.*

He saith also, 'That Christ hath specially for-'bidden his Disciples, *Heathenish or Scholastical* 'Mastership; and that Christ would have the 'name of *Master* or *Doctor* singularly reserved 'to *himself*, seeing he, by reason of his *Hypostatical Union*, hath a *certain Excellency* which can-'not agree to any *other* of Mankind. And con-

Plow-man's complaint.

In *Edward* the *Third's* time, there was an *excellent Diſcourſe* ſet forth, called, *The Plow-mans complaint*, &c. which teſtifieth againſt theſe *Divinity-Degrees*, in theſe Words, *Anti-chriſt* (ſaith it) *maketh* Maſters *too many, who teach the People with their* own Teaching, *and leave* God's Teaching *which is needful, and hide it with* quaint Gloſſes *from the* mean People. *But* (ſaith he) *theſe* Gloſſers *object, that they deſire not the ſtate of* Maſtery *to be* worſhiped *thereby, but the more to* profit *the* People *when they preach the* Word. *For they ſay, the* People *will more believe the preaching of a* Maſter, *that hath taken a ſtate of* School, *than the preaching of* another Man *that hath not taken the ſtate of* Maſterſhip. To which he replies, *That it is no need that* Maſters *bear Witneſs to* God's Teaching *or* Word, *that it is true and good; neither* (ſaith he) *can any Man by his* ſtate *of* Maſterſhip, *which* God *hath forbidden, draw any Man from his* Sin, *rather than another Man which is not a* Maſter, *nor will be none, becauſe it is* forbidden *him in the* Goſpel. And a little after, he ſaith, *Seeing we are to believe a Man's* Works *more than his* Word, *the* Deed *ſheweth well of theſe* Maſters, *that they deſire* Maſterſhip, *rather for their* own Worſhip, *than for* Profit *of the* People, *&c.*

John Wickliff.

After, *John Wickliff*, that choſen Servant of *Chriſt*, did witneſs againſt theſe *Anti-chriſtian Degrees*, who ſaith, *The* Clergy *do buſily ſeek their own* Worldly Worſhip *and* Glory, *and by* great Gifts, *and* vain Coſts, *to be called* Maſters in Divinity, *and to ſpeak before* Lords, *and to ſit at Meat with* Them, *and not to teach truly the* Goſpel *to all manner of Men, by* meek Life, *and freely, as* Chriſt *bids.*

The

The ſame *Wickliff* on *Mat.* 23. Cap. 4. ſaith,

* 'Although in ſome Studies, the name of *Doctor* imports Excellency, ſeeing it is a *Heatheniſh Rite*, heaped up together of many *Honours* and *Ritos*, yet in the Text of the *Apoſtle* it is taken more plainly, for any faithful *Man*, who doth notably teach the *Catholick* Faith, and ſo the name *Doctor*, ſpeaks *Deſert* and *Labour*, and takes away *Pride* and *Eminency of State*, according to this *World*.

* Licet in quibuſdam ſtudiis Nomen Doctoris ſit excellentius, cum ſit Ritus Gentilis ex multis Honoribus & ſtatibus aggregatus, tamen in textu Apoſtoli ſumitur ſimplicius, pro quocunque Fideli, qui notabiliter docet Fidem Catholicam; & ſic decit nomen Doctoris Meritum & Laborem, & interimit Superbiam & ſtatus Eminentiam quo ad Mundum. *Wickliff Tractat. in cap.* 23. *Mat.*

'Again, *ſaith he*, Every *Sect*, *State* and *Operation*, which Chriſt doth not approve in his Goſpel, is in reaſon to be rejected; and therefore ſeeing Chriſt doth not approve, but reprove the fore-named *Heatheniſh Maſterſhip*, it is manifeſt that it is to be diſcharged, and caſt out of the *Church*.

Breviter omnis Secta, Status vel Operatio, quam Chriſtus non approbat in ſuo Evangelio, *eſt* rationabiliter dimittenda; ideo cum Chriſtus non approbat ſed reprobat Gentile Magiſterium ſupradictum, patet quod eſt de Eccleſia dimittendum. *Idem.*

'Again, *ſaith he*, Note that the Name of an *Office* doth much differ from the Name of a *Scholaſtical Graduation*, heathenihly brought in.

Nota quod nomen Officii multum diſtat à nomine Graduationis Scholaſticæ, gentiliter introductæ. *Wickliff, in Sermon. Domini in Monte.*

He ſaith alſo, 'That Chriſt hath ſpecially forbidden his Diſciples, *Heatheniſh or Scholaſtical Maſterſhip*; and that Chriſt would have the name of *Maſter* or *Doctor* ſingularly reſerved to *himſelf*, ſeeing he, by reaſon of his *Hypoſtatical Union*, hath a *certain Excellency* which cannot agree to any *other* of Mankind. And concludes,

cludes, 'That ſeeing there is danger in attri-
Cum periculum & ſuperfluitas ſit in iſto Nomine, videtur quod iſtud Nomen ſit rationabiliter fugiendum.
'buting to Men the Title of *Maſter* or *Doctor*
'*in Divinity*, therefore in good Reaſon, thoſe
'*Titles* are to be ſhuned in the *Church* of
'*God*.

John Hus alſo ſaith, 'That they who take
John Hus lib. de Regno &c. *Anti-chriſti*. c. 14.
'to Themſelves *Academical-Degrees*, and *Titles*
'anſwerable, do go in the Apparel and Harneſs
'of the Myſtical Body of *Anti-chriſt*, who is the
'King of all the Children of Pride, to wit, of
'the *Maſters* and *Doctores* in *Divinity*.

Again, in another place He ſpeaks to this purpoſe, 'Chriſt (ſaith he) ſaith, *John* 8. *Nei-*
'*ther came I of myſelf, but the Father ſent me*; ſo
'the *Saints* have come in the Name of the *Lord*,
'*Jeſus*, and in the Name of *Jeſus* they have per-
'formed their *Prieſtood*, and he is the *Crown of*
'*their Glory*: * and by this, They are diſtin-
* Ac per hoc diſtinguntur à quibuſdam aliundè Coronatis, ut Magiſtri & Doctores, & Baccalaurei, nec non aliis varii generis Titulorum, in multiplici Scientia hujus Mundi, &c.
'guiſhed from certain, who are otherwiſe
'Crowned as *Maſters*, and *Doctors*, and *Batche-*
'*lors*, and from others of other kind of *Titles*,
'according to the manifold Wiſdom of this
'World: For Theſe excelling Others by their
'*Pains*, and through their own *Science* and *Learn-*
'*ing*, are notably beautified with their own *Ti-*
'*tles* and *Crowns*, and therefore do rather perform
'their Office in their own Name, then in *Chriſts*.
Thus he.

Luther. *Luther* ſpeaks much to this purpoſe alſo: But I ſhall have occaſion to uſe him more largely.

Zuinglius. Audis hic hujuſmodi Titulos Magiſtrorum & Doctorum non ex Deo eſſe, quum Chriſtus hoc vetat. *Zuingl.*

Zuinglius on that Scripture, *Mat.* 23. *Be ye*
not called Doctor, for one is your Maſter, Chriſt, &c.
ſaith thus, 'Thou heareſt here, that theſe Ti-

'tles

'tles of *Maſters* and *Doctors* are not of *God*, 'ſeeing *Chriſt* forbids them.

Conradus Pellican alſo, a godly Preacher, having the ſenſe of this on his *Death Bed*, deſired his Friends, that he might by no means be *buryed*, as the manner then was, in the *Habit* of a *Doctor*, *quia ſperabat ſe reſurrecturum ad judicium non ut Doctorem, ſed ut humilem Chriſtianum*; becauſe he hoped he ſhould riſe to *Judgment*, not as a *Doctor*, but as a *humble Chriſtian*. *Conradus Pellican.* Melch. Adam. in vita Pellicani.

Now methinks, the *clear* and *precious Word* of *Chriſt* alone, ſhould take off the *Univerſities* and *Clergy* from *giving* and *receiving* theſe *Degrees* and *Titles*, if they do in *good earneſt* profeſs themſelves to be his *Diſciples*; but how much ought They to be *aſhamed* and *confounded*, when they ſee other Believers, for the *Love* of *Chriſt* and his *Word*, utterly *renouncing* theſe things before their *Faces*, that they, if they *perſiſt*, may be left *wholly* without *excuſe* before *Chriſt* and his *Church*.

And now for the *Concluſion* of this matter, I ſhall hold forth to the *Univerſities*, the *true Degrees*, which *Chriſt* the *Son* of *God* did *Himſelf* take in the *Church* of *God*, and which *all* his *Saints* are to take after his *Example*. *The true Divinity-Degrees in the Church of God, which Chriſt Himſelf firſt took.*

Jeſus Chriſt, the *Son* of the *living God*, the *firſt* and *chief Teacher* of the *New Teſtament*, did neither commence *Batchelor* nor *Doctor* in *Divinity*, but he took *five* other *Degrees*, wherein the *Univerſity Graduates* are uſually wanting.

1. *Chriſt*'s firſt *Degree* in the *Church* was this, that *He was the Son of God*, as the *Lord* ſaid to him, *Thou art my Son, this Day have I begotten thee*; and again, *This is my beloved Son, in whom I am well pleaſed.* And this is the *firſt Degree* *Chriſt's firſt Degree in the Church, was his Divine Sonſhip.*

that *Chriſt* himſelf took in the *Church*, his *Divine Sonſhip* according to his *Humane Nature*. And this *Degree* all the *Faithful* take with Him, for they all are *begotten of God*, and *born* of the *Immortal Seed* of his *Word*; and their being the *Children of God through Faith*, is the *firſt Degree* alſo that they take in the *Church*.

His ſecond Degree, His Unction.

2 Chriſt's *ſecond Degree* in the *Church*, was *His Unction with the Spirit*; for being the *Son* of *God*, the *Spirit* of *God* came and *ſate upon him in the form of a Dove*, which was his *New Teſtament Baptiſm*: And his *firſt Degree* was confirmed to him by the *Father*, when he took this *ſecond*; for whilſt the *Spirit* reſted on him, a *Voice from Heaven* ſaid, *Thou art my beloved Son, in whom I am well pleaſed.*

And this *ſecond Degree* alſo, all the *Faithful* take with *Chriſt*; for they all as his *Fellows*, are *anointed together with Him*, the *chief* among them; they as *Members* are anointed together with Him the *Head*, with the *ſame Oil of Gladneſs*; And being *Sons*, God ſends the *Spirit* of his *Son* into their *Hearts*; and the *Spirit* of the *Son* in their *Hearts* is a *ſure Teſtimony* they are *Sons*: And their *ſecond Degree* alſo *confirms* their *firſt*; to wit, the *Gift* of the *Spirit* their *Sonſhip*.

His third Degree, His Victory over Temptation.

3. Chriſt's *third Degree* was this, that after He was anointed by the *Spirit*, and declared to be the *Son of God*: than for the Proof of both, *He was led by the Spirit into the Wilderneſs to be tempted of the Devil, Fourty Days and Nights together*; and in all theſe Temptations, through his *Sonſhip* and *Unction*, he overcame the *Devil*, and came away *Conqueror*: And this was his *third Degree* in the *Church of God*, and the anointed *Son of God* overcame the *Devil*, in all the greateſt

and

and moſt griveous *Temptations*, he could aſſault him withal.

And this *third Degree* alſo, all the *Faithful* take with *Chriſt*, for when they are anointed the *Sons of God*, *Satan* ſets upon them, with all ſorts of *Temptations*, and they are led by the Spirit of God, to wreſtle with Principalities, and Powers, and Spiritual Wickedneſs ſet in high Places, and the Rulers of the Darkneſs of this World; and yet They in the ſtrength of their *Sonſhip* and *Unction* with *Chriſt*, do alſo with Him tread *Satan* under their Feet, and go away *Conquerors* through the Grace of God in them; and this alſo is their *third Degree* in the true *Church*.

His fourth Degree, His teachin the Word.

4. Chriſt's *fourth Degree* in the *Church* was this, that after his *Sonſhip*, *Unction*, and *Victory* over the *Devil* in all *Temptations*, He then went forth as a fit and able Miniſter to teach the *Goſpel* of the *Kingdom*, againſt all the Enmity and Oppoſition of the *World*, *Devil*, and *falſe Church*, as it is taught us, *Matth.* 4. v. 11. & 17.

And this *fourth Degree* alſo, all the truly *Faithful* take with *Chriſt*. For, after they through *Faith* are the *Sons* of *God*, and through their *Sonſhip* are Anointed, and through their *Unction* overcome the *Devil* in all his *Temptations*, then alſo they preach the *Goſpel* of the *Kingdom*, being all of them a choſen Generation, and royal Prieſthood, to ſhew forth the Vertues of Him that hath called them, out of Darkneſs, into his marvellous Light, as *Peter* teſtifies; and they all ſpeak as they do Believe, and have Experience; and their *Sonſhip*, *Unction*, and *Victory* over *Temptation*, is as ſufficient a Ground for them, to teach, as it was for *Chriſt* to teach;

and ſo they without any Regard of the *Laws* of *Anti-chriſt*, or *Orders* of the *Clergy*, go forth to teach the *Everlaſting Goſpel*, as *Chriſt* did before them; and this is the *fourth Degree* of Chriſt and the Faithful in the *Church*.

His fifth Degree. His dying for the Word.

5. Chriſt's *fifth and laſt Degree*, which he took in the *Church* was this, that he having both preached and lived the *Word*, whereat the *World* and *Worldly Church* were wholly Offended and Inraged; did at the laſt, willingly confirm his *Doctrine* with his *Death*, and did ſeal to the Truth of it with his *Blood*; expoſing Himſelf to the moſt ſhameful and ignominious *Death of the Croſs*, to confirm his *Goſpel* to his *Church*; and this was the higheſt and moſt glorious *Degree* that *Chriſt* took in his *Church*, as *Chriſt* teſtifies, when ſpeaking of his *Sufferings*, he ſaith, *Now is the Hour come, that the Son of Man ſhall be glorified.*

And this *fifth Degree* alſo, all the *truly Faithful* do take with *Chriſt*, either in Deed, if need require, or in Preparation and Readineſs of mind and that whilſt they live in outward Peace. All the bleſſed *Martyrs* have taken this higheſt *Degree* in the *Church* with *Chriſt*; and all the reſt of his *Seed* have been, and are ready to take it alſo, when it is the good will of their *Heavenly Father*, ſeeing They can ſay, in the ſame *Faith* and *Spirit* with *Chriſt*, even in this matter, *Father, if it be poſſible, let this Cup paſs from me; yet not My Will, but Thine be done:* for they alſo are come to do the Will of Him that ſent them, even to the laying down of their Lives.

Now theſe are the only *Degrees*, that *Chriſt* Himſelf took in the *Chrch*, and which all the *Saints* take with Him; and the true Spiritual Church

Church of *Belivers*, allows and approves no other *Degrees* but Theſe.

And what now are the *Univerſity-Degrees* in *Divinity* to theſe? they are *Degrees* in *Anti-chriſt's Church* only; and every *Heathen* or *Humane Creature*, *Turk* or *Infidel*, may take them as well as They, with a little *Time*, and *Pains*, and *Money*.

Wherefore (that I may turn my Speech a little to the *Univerſity*) Do thou *Unverſity* (if thy Day and Time of Viſitation be not already paſt) lay this to *Heart*, how much thou haſt departed from the *Goſpel of Chriſt* in this Matter, as well as in all the reſt; and haſt received the *Doctrine*, and *Laws*, and *Methods*, and *Manners* of *Anti-chriſt*, wherewith thou haſt deceived *Thy Self*, as well as the *Nations*. And thou *Univerſity*, haſt like thy own Mother *Babylon*, *Myſtery* written on thy *Forehead*; for thou haſt taken to Thy Self this Glorious Title, *A L M A M A T E R*, the *Beautiful Mother*, which only belongs to *Jeruſalem* from above: And though thou haſt brought forth a company of *Prodigious Children*, *Heatheniſh*, *Fooliſh*, *Vain*, *Vile*, and *Abominable*, yet haſt thou called them *Learned*, and given them *Drgrees* in *Divinity*, contrary to the *Degrees* in the *Goſpel*, and haſt ſent them forth into every *City*, *Country*, *Town*, and *Village*, as *Miniſters* of *Chriſt*, yea, as *Sons* of the *Morning*, though yet very *Unbelievers*, and altogether deſtitute of the *Spirit*: And thus haſt thou deceived the *Nations*, and given them a *falſe Miniſtry* inſtead of a *true*; and by th s *falſe Miniſtry*, a *falſe Word* inſtead of the *Goſpel*; and the *World* hath not at any time received a greater *Wo*, nor more griveous *Plague* then from *Thee*: Wherefore

thus ſaith the *Word* of the *Lord*, *The Day of thy Vengance is coming, and the Years wherein thou ſhalt be made Deſolate, and thy Dainty and Goodly Things ſhall depart from thee, and thou ſhalt find them no more at all; and the voice of* Muſitians *and* Pipers *ſhall no more be heard in Thee: For in Thee is found the* Blood *of* Prophets *and of* Saints, *and of all that have been Slain upon the Earth.* Thy *Humane Learning*, to wit, thy *Philoſophy* and *School-Divinity*, and the *falſe Miniſtry* that they have ſet up, and the *falſe Chriſtians*, that have proceeded from that *Miniſtry*, have deviſed and executed all theſe *Murders*, and *Maſſacres*, on the true Saints of God.

Quis eſt ſapiens & intelliget hæc?

The

THE TESTIMONY OF *Martin Luther*

Upon the whole Matter,

To wit, touching *Universities*, *Humane Learning*, or *Philosophy*, *University-Degrees*, &c.

Martin Luther in his Answer to *Ambrosius Catharinus*, expounding the *Vision* concerning *Anti-christ*, *Dan.* 8. speaks thus:

'The twelfth and last Face of *Anti-christ*, is 'that *Chaos*, and open Gate of *Hell*, yet very 'comely to behold, to wit, the *Universities*; in-'to which *Perjury*, and the *Abuse of God's Name*, 'are the Entrance; and the Progress is a *free* and 'most *licentious Conversation*, in all manner of '*Wickedness*. And yet under these Sins and De-'structions, *Science* and *Sapience* are promised: 'Yea, *Titles* and *Degrees* are given instead of '*Rewards*.

'But what do they perform at length? *First*, 'the more *Choice Youth* of *Christian People* are 'here *prostituted*, and are cast into the open '*Throat of Hell*; that I verily think this *Destruction* was figured by the *Idol Moloch*, to whom anciently

'anciently they made their *Choice Children* to 'paſs through the *Fire*. Afterwards *Ariſtotle* 'being read to them, and not rightly *underſtood*, 'the *Wits* of *Chriſtian Youth* are exerciſed with '*Heatheniſh* and *Humane Learning*, yea, are quite '*blinded* and *oppreſſed* with it. And inſtead of 'the *Word of God*, the *Doctrine of Anti-chriſt* is 'delivered, that it may ſeem, the *Devil Him-* 'ſelf could not bring forth a more *ſubtil* and *ef-* 'fectual *Invention* and *Engine*, utterly to extin- 'guiſh the *Goſpel*, than to ſet up *Univerſities*. 'Wherein, under the pretence of *Chriſtian Doc-* 'trine, nothing ſhould be taught, but that which 'is moſt contrary to the *Chriſtian Faith*. And 'if at any time it ſeems good, to call forth 'the *Choiceſt* to the *Government* of the *Churches*, 'they call them out of theſe *Stews* and *Dens*.

'And truly to me, this *laſt Face* of *Anti-chriſt* 'ſeems to be moſt *hurtful* of all, becauſe this 'hath the *Pretence* of the *Word*, when all the reſt 'have only the *colour* of *Example*; and this is 'plainly *Schola Hidoth*, *the School* of *Propoſitions*, 'of which anon. For it is incomparably the 'Greateſt *Prejudice*, under the *colour* of the *Word*, 'to teach Things *contrary* to the *Word*; ſeeing 'the *Face* of *Examples*, is formed and ſtreng- 'thened by the *Face* of the *Word*, which other- 'wiſe would ſoon come to *nothing*, if the *Word* 'ſhould reign in its *Genuine Sence*; and alſo, ſee- 'ing the *pretence of Examples* doth not only de- 'ceive the *Manners*; but the *pretence* of the 'Word, overthrows the *Word*. But if by any 'Grace of *God*, the *Univerſities* ſhould receive 'the *Word* (to wit, inſtead of *Philoſophy* and 'School-Divinity) how ſoon would the *Papacy*, 'with all its *Faces* or *Appearances* periſh? Seeing

'this

'this Face, to wit, the *Universities*, is the Prop,
'Bones, and whole Strength of that *Kingdom of*
'*Faces*.

'This *Deceitful Face* seems to be foretold,
'*Rev.* 9. which Scripture is worth the while to
'rehearse, and a little to unfold. For *John* saith,
'*The first Angel sounded, and I saw a Star fall*
'*from Heaven unto the Earth, and to him was given*
'*the Key of the Bottomless Pit*, &c. I will here
'make tryal a little (saith he) with my own
'Apprehension. Now certain it is, that by
'*Angels* through all the *Apocalyps*, is meant the
'*Overseers of Churches*, as doth plainly appear
'out of the second and third Chapters, where
'it is written, to the *Angel* of *Ephesus*, *Smyrna*,
'and others. Further, that other sort of *Angels*
'which sounds the *Trumpet*, of which there are
'seven, mentioned, *chap.* 8. cannot agree to
'any but the *Roman Bishop*, seeing no others are
'said to sound with Trumpet. Now to sound with
'*Trumpet*, can be nothing else, as appears by
'the consequence of the *Text*, and the following
'effects, than to make *Degrees*, which none ever
'arrogated to Himself, besides the *Bishop* of the
'*Roman Church*. Neither is it said in vain, that
'they *prepared Themselves to sound*, seeing chiefly in
'these *Popes*, there hath been an *impatient Fury*,
'and *unquiet Tyrany*, to make *Laws*, and thereby
'to *subject* Others to Themselves.

Rev. 9. *from the first to the twelfth verse, expounded by* Luther. Vers. 1.

'But let us come to our *first Angel*, who was
'the *first* among *three*, who were to bring *three*
'*Woes* upon the Earth, and this is He, who did
'first institute and confirm *Universities*, whom
'it is not easie for me to name, Histories so vary-
'ing in this matter. But let him be whosoever
'he was, *he was a Star fallen from Heaven to*
'*Earth*,

'*Earth*, whether it were *Alexander* of *Hales*, or '(which I rather think) St. *Thomas*, who only '(after the *Univerſities* were approved, and this '*Angel* had founded) was either the firſt or chief 'Author of bringing in *Philoſophy* into the *Chri-*'*ſtian World*, being the moſt *Ariſtlotelian*, yea 'plainly *Ariſtotle* Himſelf, to whom, as to the '*Earth*, he fell from *Chriſt* the *Heaven*, having 'obtained the Authority of that moſt *Wicked* '*Angel*, approving ſuch *Studies.*

Ver. 2. *And he received the Key of the Bottomleſs Pit, and opened it*, 'and brought forth to us *Philoſophy*, 'long ago *Dead* and *Damned* by the *Doctrine* of 'the *Apoſtles:* and from thence aſcended the '*Smoke of the Pit*, that the meer Words and O-'pinions of *Ariſtotle* and the *Philoſophers*, as the '*Smoak of that great Furnace:* for then *Philoſophy* 'prevailed, and became of large Extent and 'Power, ſo that *Ariſtotle* was made equal with '*Chriſt*, in reſpect of *Authority* and *Faith.* And 'hereby *was the Sun darkned*, (even Chriſt the 'Sun of Righteouſneſs and Truth; *Moral Ver-*'*tues* being brought in inſtead of *Faith*, and *in-*'*finite Opinions* inſtead of *Truth*) *and the Air alſo* '*with the Smoke of the Pit*; that it may be under-'ſtood, not to be an *Eclips* of the *Sun*, but the 'obſcurity of the *Air* and *Sun*, by the Smoak of 'the Pit aſcending, to wit, *Humane Doctrines*, 'obſcuring *Chriſt* and his *Faith*, as the *Sun* and '*Air.*

And out of the Smoak of the Pit, there came
Ver. 3. *forth Locuſts on the Earth.* 'Here the People of 'the *Univerſities*, bred and born of *Philoſophy*, 'are called *Locuſts* by a moſt fit Name, becauſe 'they are without a *King*, that is, *Chriſt*, and 'fly in Companies, as is ſaid, *Prov.* 3. and al-

ſo,

'ſo becauſe they waſt and burn up all *Green* '*Things*, where-ever they light; and ſo the 'Gramarians think they have their name *Locuſtæ*, 'Locuſts, *a loco uſto & vaſtato*, from the place 'which they burn and waſt. And ſo this Peo- 'ple of the *Univerſities*, conſume and burn up 'all the *green Paſture of Chriſt*, that is, the *fruit* '*of Faith*.

And Power was given to Them, as the Scorpions of the Earth have Power: 'to wit, to wound the Ver. 4. 'Conſcience of *Men*, becauſe the green fruit of 'Faith being waſted, which heals the Conſci- 'ences of Men, it cannot be but the Conſcience 'muſt be hurt and prejudiced.

And it was commanded them, that they ſhould not hurt the Graſs of the Earth, nor any Green Thing; 'that is, that they ſhould not hurt the *Elect*. For 'they do not hurt all, neither do natural Locuſts 'hurt every green thing, but ſome certain place: 'ſo it is here.

But only theſe Men who have not the Mark *or* Seal *of God in their Foreheads*; 'that is, ſome 'Graſs they ſhould hurt, to wit, thoſe who have 'not *Faith*, which is the Mark of God, which we 'carry in a *pure Conſcience* and *free Converſa-* 'tion.

And it was commanded Them, that they ſhould not Kill them, but only ſhould Torment them five Months. Ver. 5. 'This ſeems to be ſpoken of *Moral Doctrine*, 'which ſeeing it teaches us the *Knowledge of Sin* 'like the *Law of God*, it dot not *kill*, but only '*afflict* a Man with *Vain Studies*, wherein he is 'always learning, and yet never coming to the 'Knowledge of the Truth: For they who are 'killed with the *Letter*, are quickned with the '*Eternal Spirit*, they are tormented five Months,

'that

'that is, the whole time of their Senſual Life, 'in which *Moral Vertues* reign. And we ſee by 'Experience, that all *Moral Divines*, are of a 'moſt Evil and unhappy Conſcience, full of 'Scruples and Unquietneſs, and have Power nei-'ther of Good nor Evil: and therefore it follows,

And their Torment is, as the Torment of a Scorpion when it ſtrikes a Man. 'Behold here a 'Wounded Conſcience: for here he expounds 'what he ſaid before, that they are not ſavingly 'Killed, nor ſpiritualy Quickned.

And in thoſe Days Men ſhall ſeek Death, and ſhall not find it, and ſhall deſire to Dye, and Death ſhall flee from them: Ver. 6. 'to wit, the Death of Sin, 'which doth too much live in the Conſcience, 'and yet is not rightly known; for if it were 'known, preſently it being Slain, would Periſh: 'But this cannot *Ariſtotles Ethicks* do, but it is 'the Office of the *Letter* and the *Spirit.*

And the ſhapes of the Locuſts were like to Horſes prepared to Battle, 'to wit, of *Scholaſtical Diſpu-* Ver. 7. 'tation and *Conflict*, He deſcribes the War by 'this *Allegory*; for they are ready to argue *pro* 'and *contra* (as they ſpeak.) *And on their* Heads 'were, as it were, Crowns of Gold: That is, the 'Names and Titles of Degrees, as, *Magiſter* 'noſter Eximius: *Sacræ Theologiæ Humilis & In-* 'dignus profeſſor, &c. that is, Our famous Ma-'ſter; and the Humble and Unworthy Profeſſor of *Sacred Theologie*, and the like. *And theſe* Crowned Ones, *John Hus called* Hypocritas Coronatos, *Crowned Hypocrites:* And by reaſon of theſe *Crowns*, 'they have *Authority* and *Power* among the mul-

Præparatis in prælium, & armatis omni genere Doctrinæ, & arte loquendi, arguendi, reſpondendi, exhortandi: potentes ſunt ad invadendum & defendendum quamcunque velint Veritatem, aut Speciem Veritatis, armati nihil ominus omni apparentiâ Facetiæ & Honeſtatis, *J Hus.* Et ſuper capita eorum Coronæ: *i. e.* Tituli Magiſtrales, vel Dignitatum & Graduum in Eccleſia, inveſtitura, *J. Hus.*

tudes

'titudes of *Carnal Christians*, who are willing to 'entertain Anti-christ's Pomp *into* Christ's Church. 'Yet have they not *true* Crowns, but *as it were* 'Crowns of Gold, which yet they are very 'proud of, and are much *puffi* up with them, tho' 'usually they are set on the Head of *Ignorance* 'and *Error*.

And their Faces *are like the* Faces *of* Men; 'because their *Doctrine* and *Life* is governed, not 'by the *Spirit* of *Faith*, but by the *Dictate* of *Na-* 'tural *Reason*, and by the *Light* of *Nature* illumi- 'nated by *Aristotle*.

And they had Hair like the Hairs of Women. 'For *Philosophy* brings forth *effeminate Ministers*, Ver. 8. 'given to ease and luxury; and in whom is no- 'thing of *Spirit*, nor of *Manly Abilities* in Christ. 'For the *Hairs* are *Priests*, as you may see, *Psa.* '68. *Isa.* 3. and in other Places.

And their Teeth are like the Teeth of Lyons. 'Con- 'sider only the *Thomists* instead of all other *Di-* 'vines, whether they be not biting, slanderous, 'and devourers of all that speak a Word against 'Aristotles *Divinity*. Yea, the *Thomists*, *Scotists*, 'and *Modern Men*, bite one another among 'Themselves, and sharpen against one another 'not any Teeth, but the Teeth of *Lyons*; nei- 'ther is there any sort of Men which war more 'fiercely, or with greater hatred, then those 'Sects of *Divines*, each of which desires to de- 'vour the Other, that it may *Reign* alone.

And they have Brest-plates, as it were Brest-plates Ver. 9. *of Iron:* 'And this is the pertinacious and con- 'fident Presumption of Each *Sect*, on the Truth 'and Soundness of his *Opinion*; and by these *Iron* 'Brest-plates they are *unconquerable:* And these 'are the *Principles* of each *Sect*.

And

And the ſound of their Wings was as the ſound of Chariots, and of many Horſes running to the Battel: 'The Wings are the Words of thoſe that diſ-'pute and conflict, by which they do impetu-'ouſly, brawlingly, and clamorouſly ruſh on 'one another, and *Fight*; as we ſee in the Tu-'mults of Diſputants, both by *Words* and *Wri-'tings*, where neither yields to neither, but Each 'one is *Unconquerable*. For he ſignifies this per-'tinacious affection of Diſputing, by the ruſh-'ing of *Chariots* and *Horſemen*.

Ver. 10. *And they had Tails like unto Scorpions, and there were Stings in their Tails, and their power was to hurt Men five Months.* 'Here he explains 'what before he had propounded, to wit, that 'the Fruit and End of this *Divinity*, is nothing 'but *evil Conſciences*, during all the time of the 'Senſual Lives of Men. For that *Divinity* is 'an Abomination to thoſe who are *Spiritual*, 'becauſe theſe are without the bounds of the 'five Months, in the Spirit of Liberty.

Ver. 11. *And they had a King over them, which is the Angel of the Bottomleſs Pit, whoſe Name in Hebrew is* Abaddon, *and in the Greek* Apollyon. 'Here we may learn that the *Rector General* of 'all *Univerſities*, is not *Chriſt*, nor the *Holy Spi-'rit*, nor any *Angel of God*, but an *Angel of the 'Bottomleſs Pit*, that is, one that is *Dead*, and is 'among the *Dead* and *Damned*. Who is it 'then? even that *Light of Nature*, to wit, '*Ariſtotle*, who doth truly reign in the *Univer-'ſities*, as *Abaddon*, and *Apollyon*, that is, a 'Waſter and Deſtroyer of the *Church*. For we 'have ſaid, that an *Angel* ſignifies a *Teacher* or 'a *Doctor* in the *Church*. And certain it is, that '*Ariſtotle* who is *Dead* and *Damned*, is at this

'Day,

'Day, the great *Doctor* of all the *Universities*, 'rather than *Christ*; for *He* reigns alone, 'being exalted by the Authority and Study of '*Thomas*, reviving *Freewill*, and teaching *Moral* '*Vertues* and *Natural Philosophy*, to wit, the 'Three-headed *Cerberus*, or Three-bodied *Ge-*'*rion.*

'Behold the *first Wo*, which the Church hath 'from the *Romish Anti-christ*, by the Ministry 'of Saint *Thomas*; and They whose duty it was 'chiefly to have prohibited and extinguished 'these things, they chiefly have erected and 'established them.

Luthers *second Testimony.*

Thus *Luther*, Word for Word, in the fore-named place. He also in his Book *De abroganda missa privata*, speaking of the *Idol Moloch*, saith thus:

'*Moses* and *Jeremy* have described the Wor-'ship of this *Idol* to be after this manner, That 'they did burn or offer to Him their Children in 'the Fire, supposing that thereby they did perform 'the greatest and highest Service to *God*, inas-'much as after the example of *Abraham* they do 'not spare their own Children; though they 'do this, not only, not being called as *Abraham* 'was, but also without Faith, and in the high-'est Wickedness; and therefore the *Psalmist* 'testifies, *Psal.* 78. *That they offered not their* '*Children to God, but to Devils.* For whatsoever 'is not done by the Call and Command of God, 'is not done to *God*, but *Devils*, who suggest 'this, though it be done under pretence of the '*Name of God.*

'Now hereby (saith he) I conceive the *Uni-*'*versities* be represented, in which the best and 'choicest part of *Christian Youth* is offered, as it

'were in *Burnt Sacrifice* to *God*, that *There* they 'may be inſtructed, and be made as it were 'wholy *Divine*. For the *Common People* believe 'there is no Place under *Heaven*, in which *Youth* 'can be better Inſtructed, ſo that even *Religious* '*People* have recourſe hither. For to learn *any* '*Thing* out of the *Univerſity*, is to learn *Nothing*; 'but to have ſtudied in the *Univerſity*, is to know '*all Things*. There all *Divine* and *Humane* '*Things* are believed to be taught; for no Man 'ſends his Son *hither*, with any other Opinion 'then this, that he can no where be better ſent. 'They think they perform the *Higheſt Service* to '*God*, that they offer their Sons to be formed 'according to the *Inſtruction of Godlineſs*, that 'thereby they may become profitable and uſeful '*Miniſters*, *Preachers*, *Governours*, who may 'wholly become *God's* own Portion, and be uſe-'ful both to *God* and *Men*.

'And hereto appertains the Name *Moloch*, 'which ſignifies a *King*, or *Kingly*, becauſe this 'kind of Study doth honour them with *Degrees* 'and *Promotions*, and renders them fit and able 'to Govern Others. For we ſee, that all are 'prefered to *Governments*, are taken out of *U-'niverſities*: And he that is not a *Graduate* or '*Member* of an *Univerſity*, is not qualified for '*Preferment*, or to be ſet over any People: But '*let the Aſs firſt be Crowned* (to wit with a *De-'gree*) *and then let him Reign*.

'And *Parents* do not ſee, and they that do 'ſee, do not regard, that *Youth* are uſually here 'deſtroyed, through rude aud vile *Manners*, 'none commonly forbidding them. Yea, *For-'nication*, *Luxury*, and other manifeſt Sins do 'but mildly deſtroy them; but that they are in-

'dued

'dued and poſſeſſed with *Philoſophical*, *Heathen-*
'*iſh*, *Humane*, *Wicked*, and *Impious Opinions*, this
'is the *Fire of Moloch*, which no *Tears* can ſuf-
'ficiently *bewail*, ſeeing through this they eſpe-
'cially are *devoured* and *periſh*, who are the
'moſt *ſtudious* and *modeſt Youth* in *Univer-*
'*ſities*. So great is the *Fury of God* upon this
'*Valley of Tophet* and *Hinnom*, that they periſh
'more grievouſly who learn *moſt*, and live *mo-*
'*deſtly*, then they who learn *nothing*, and are
'corrupted with *Luſts*. For theſe learn *Nothing*
'which is to be unlearned again, ſeeing they
'know they do *Evil*; whereas the other ſuck
'in *Poyſon* which happily or never they do vomit
'up again, holding that for *Good* which is *Evil*,
'and inſtructing Thoſe with the like *Opinions*,
'whom they take to *teach*.

'And to theſe *Pits of Hell* it is to be imputed,
'that the *Sun* of the *Goſpel* is obſcured with the
'Smoak of the *Pit*; for out of this Smoak proceed-
'edthoſe *Locuſts*, which poſſeſs all *Chairs* and *Ful-*
'*pits*, and adminiſter all *Governments*, that *Satan*
'from the beginning of the *World* could deviſe
'*Nothing* in all the *World* more ſtrong and perni-
'cious to waſte *Faith* and the *Goſpel*, than *Uni-*
'*verſities*. Neither was it meet that this *Evil*
'ſhould ariſe, but in the *End* of the *World*, when
'the *World* through the prevailing of *Sin*, being
'loaden with the *Wrath of God*, ſhould draw
'near to *Hell* and *Damnation*. For the *miſerable*
'*People* needs muſt hear thoſe Things taught, and
'delivered out of the *Pulpits*, which thoſe *Molo-*
'*chites* have learned in the *Univerſities*. And
'they have learned nothing but the *Higheſt*
'*Blaſphemies of God*. Neither is it lawful to
'have any where, any other *Paſtor* than *Theſe*.

Ut Academiis ab initio Mundi, Satanis nihil excogitaret præſentius, ad vaſtandum fidem & Evangelium, toto Orbe.

'In *Jeremiah* that Valley is called *Gehinnom*, 'from whence *Chriſt* took that word *Gehenna*, 'which what it ſignifies, I do not well know: 'but it ſeems to me to come from *Janah*, which 'ſignifies, to *eat up*, or to *pill*, or *waſte*, as *Ty-'rants* and *Uſurers*, do pill aud ſuck out the *Peo-'ple*: So that *Gehinnom* is the Valley of *pilling* or 'waſting the People. For Theſe being ſet over 'the *People* as *Shepherds*, ought to feed them 'with the *Word of Life*, and They inſtead 'therof, do inſenſibly *waſt* and *devour* them, in 'their *Body*, *Goods*, and *Soul*, with the *Peſtilent* 'Doctrines of *Univerſities*. And ſuch *Teachers* 'do the *Univerſities*, theſe *Synagogues of Perditi-'on*, gives us. Thus *Luther*.

Theſe now are *Luther's* own Words, which I have made Legible to *Engliſh Men*. Wherein it is manifeſt that He condemns the *Univerſities* in the very *Inſtitution and Conſtitution* of Them, and chiefly in their *Chief Studies*, *Humane Learning*, and *School-Divinity*; and alſo, as to that groſs *Popiſh Opinion*, that they are the *Fountain* and *Nurſeries* of the *Miniſtry*; and that none are fit to Teach, or ſo fit to Teach, as Thoſe that have been Educated in them. Yea though theſe be *Raw*, *Fooliſh*, *Ignorant Fellows*, yet being *Univerſity Graduates*, they muſt be ſet over *Towns* and *Pariſhes*, and the *miſerable People* muſt not only *hear Them*, and their *doltiſh Doctrine*, brought from the *Univerſities*, but alſo muſt be conſtrained by *Secular Power* and *Laws* to *pay* them well for ſuch *Pains*. which tends only to the *ruine* of their *Souls* for ever; and no *Hand* is yet ſtrongly and reſolutely ſtretched out to deliver the People from this *intolerable Bondage*. For the Necks of the People of the World have never endured

endured ſo grievous a Yoak from any *Tyrants*, as from the *Doctrine* and *Domination* of the *Clergy*. For *Worldly Tyrants* have only afflicted Mens *Bodies* and *Temporal Eſtates*, which reacheth but to this *ſhort Life*; but theſe *Spiritual Tyrants*, the *Clergy* or *falſe Miniſtry*, when they have gotten Countenance, Strength, and Ayd from the *Worldly Magiſtrates*, how have they with their *Academical Philoſophy*, *Heathenish Divinity*, Infected, Poyſoned and Deſtroyed the People to *Eternal Death*, and No Body durſt ſhun Them, upon Pain of *Temporal Death* or *Puniſhment!* But now, through the great Goodneſs of *God*, and his mighty Providences and Works from *Heaven*, it is a more *Happy Age*; and Happy ſhall They be, who being called forth, ſhall do the *Work* of God againſt all Diſcouragements and Difficulties, and ſhall not with *Ephraim* being harneſſed, *turn their Backs in the Day of Battle.*

And now to return to our Buſineſs again, touching the *Univerſities*, let none object that *Luther* ſpeaks againſt *Popiſh Univerſities* only; for this is but a weak and ſimple Defence, and altogether unable to ward off the *mighty Blow of God's Word* from their *Heads* and *Hearts*. For the Things condemned in the foregoing *Teſtimonies* of *Luther*, are the *ſelf ſame* for the *ſubſtance* of them, as do Live, Prevail and Flouriſh in our preſent *Univerſities*, as hath been before declared, and I leave it to every *Faithful Chriſtian* to judge the Truth in this Matter. But Men would fain preſerve their *Titles*, *Degrees*, *Authority*, *Dignity*, *State*, *Stipends*, and therefore for Defence of theſe Things, they muſt needs ſay *Something*, though to never ſo little *Purpoſe*; but yet by ſuch Diſcourſe, they ſufficiently de-

clare how *cool* and *icie* they are for *Chriſt's Intreſt*, and how *zealous* for their *Own*.

But certain it is, that as the *Univerſities* were ſet up at firſt, as *Nurſeries for Anti-chriſt's Kingdom*, Men being therein ſo educated (according to the undertaking of *Charles the Great*) in *Philoſophy* and *School-Divinity*, that it might be ſaid to them, *Vos eſtis Sal Terræ, & Lux Mundi*, Ye are the *Salt* of the *Earth*, and the *Light* of the *World* (which yet only agrees to the Faithful, who are born of *God*) ſo have they ſtill remained the ſame hitherto in Subſtance, though not without ſome ſmall change of Outward Form.

The Univerſity Philoſophy.

2. For firſt, the *Philoſophy* taught and ſtudied in the *Univerſity*, is the very ſame that it was at firſt; and this *Philoſophy* is nothing but the *Religion of the Heathen*. For what the *Law* was to the *Jews*, and the *Goſpel* is to the *Chriſtians*, *Philoſophy* was and is to the *Heathen*; and in this Study the *poor Lads* waſt the *Flower* and *Cream* of their Lives to no purpoſe, but to make them more *Heathenish*, *Corrupt*, and *Bold in Evil*, than they were by *Nature*. And,

The Univerſity Divinity.

For their *Divinity*, which they uſually learn in the *Univerſity*, out of the *Fathers*, *School-men*, and *Syſtems*; and in which they are trained up, to Diſpute either *for it*, or *againſt it*, in the *Schools* (it being in ſeriouſneſs, all one to Them, what they hold and maintain in *Religion*, ſeeing all is but *Opinion* to them) and which they after teach to the *People*, with ſpeciall Regard to their own *Profit* and *Advantage*, this is not the *true Word*, and *Miniſtry* of the *Goſpel*. For the *Goſpel* is the Word of *Faith*; which Word, is the Word in our *Hearts*, according to the Tenor of

the

the *New Covenant*, wherein God ſaith, *I will write my Law in their Hearts, and put it in their Inward Parts:* But now the *Univerſity-Divines*, the *Truth* being indeed *dead* in their *Hearts*, and having no *Preſence* nor *Power* there, they take it up out of the *Books* or *Writings* of *Men*, wherein it hath been *Buried*, and by this Means, bring forth a *dead Doctrine* to the World (which other Men have ſpoken, but Themſelves have no experience of) and not the *Word of Life*, which hath quickened them, but only a *dead Letter*, raiſed up like the *living Letter*, which they preſent to them; as the *Witch of Endor*, raiſed up a *dead Samuel* in the outward Habit and Appearance of the *living Samuel*, and preſented him to *Saul*: So theſe *Univerſity-Divines* bring forth the outward *Garments* and *Appearance* of the *Truth* to the People, when they do *beſt*; but the *Subſtance*, *Soul*, and *Life* of the *Truth*, they cannot bring forth, becauſe they have not the *living Word* of God in their *Hearts*, but have only a *dead Word*, which they gather out of the Books and Writings of Men. And this is the *Univerſity-Divinity*.

The Univerſity Preachers.

And Laſtly, The *Preachers* which the *Univerſities* ſend forth, are uſually in greateſt Enmity to *Chriſt* and his *Goſpel*, of all other Men whatſoever, and do bring greateſt Prejudice to *Chriſt's Kingdom*, and greateſt Advantage to *Anti-chriſts*. For when Men without *Learning*, and yet without the *Spirit of Chriſt*, will undertake to teach the People (as many alſo now do) their *Ignorance* is manifeſt to all, and is judged of all, and *They* through their *Rudeneſs* can never long deceive the *World*; but now, when Men are as deſtitue of the *Spirit* as *They*, and yet

have *Humane Learning* and the *Letter of the Word*, in a *Philoſophical Sence*, to help them, this is that, that exceedingly endangers and deceives the World, the People ſuppoſing, the *Doctrine* of the *Goſpel*, according to *Philoſophical Learning*, to be the *Miniſtration* of the *Spirit*, and to be ſufficiently enough, to inſtruct the *Church*. And ſo *Antichriſt's Kingdom* is ſet up with *Credit* and *Renown*, by *Theſe*: Whereas the *Ignorant Teachers*, who are deſtitute of the *Spirit*, are able to do *Him* no conſiderable Service. But *Chriſt* will not have *Learned Men* to be *Teachers* in his *Church* through their *Learning*; and as little will he have *Ignorant Men* to teach in his *Church*, becauſe of their *Ignorance*; but whether Men be *Learned* or *Ignorant* according to the World, it is no matter in *Chriſt's Church*, where each Man is to ſpeak in the *Spirit of Chriſt*, which make both the *Ignorant* and the *Learned* alike wiſe in *Chriſt*: And ſo the Learned *Man* becomes Ignorant in the *Church*, to be Learned in *Chriſt*; and the Ignorant *Man* without Worldly Learning, forthwith becomes wiſe in *Chriſt*; and the *Learned*, and the *Ignorant*, meet together only in the *Wiſdom of Chriſt*, which is the *Wiſdom of God*, and ſwallows up at once, all the *Learning* and *Ignorance* of the *World* alike, and will have all Wiſe alone in it Self.

Wherefore all *Univerſities* being left and forſaken as to this Matter, let Learned and Ignorant *Men* come alike to *Chriſt*, to be made Wiſe in Him, who is made unto us of God, our only *Wiſdom*.

The

THE

Right Reformation of Learning, Schools and Universities, according to the State of the Gospel, and the True Light that shines therein.

THough I do not pretend to that *Wisdom* which might direct the *World* (farther then the *Word of God* is with me) yet shall I be bold, as one who desires to be Faithful to *Christ*, and Profitable to his *true Church*, to offer my Apprehensions and Advice to the Called, Chosen, and Faithful Ones of *Christ*, that either now are, or hereafter may be in Authority in these Nations, touching the Instructing *Youth*, and ordering *Schools*.

1. *First* therefore, as to this Matter, I do judg, there neither *is* nor *can* be any greater Evil than to bring up Children in *Ease* and *Idleness*, and to suffer them to live freely and without Controule, according to those *Natural Lusts* and *Corruptions* which they bring along with them into the World, which do soon wonderfully Improve through such a Careless and Unnurtur'd Life. And such Children & Youth usually become an early Prey to the *Devil*, who readily fills them with all the *Ungodliness* and *Unrighteousness* of the *Heathen*.

2. I conceive it meet, that the *Civil Power*, or *Chief Magistrates* should take great care of the Education of *Youth*, as one of the greatest Works that concerns them, and as one of the wor-

worthieſt Things they can do in the World; inaſmuch *as what the Youth now is, the whole Commonwealth will ſhortly be.*

3. To this end, it is meet that *Schools* (if wanting) be erected throngh the whole Nation, and that not only in Cities and great Towns, but alſo (as much as may be) in all leſſer Villages: And that the Authority of the Nation take great care, that Godly Men eſpecially, have the charge of greater *Schools*; and alſo that no Women be permitted to teach little Children in Villages, but ſuch as are the moſt Sober and Grave; and that the Magiſtrate afford to this Work all ſuitable Encouragement and Aſſiſtance.

4. That in ſuch *Schools* they firſt teach them to read their *Native Tongues*, which ſpeak without teaching; and then preſently as they underſtand, bring them to read the HOLY SCRIPTURES, which though for the preſent they underſtand not, yet may they (through the bleſſing of God) come to underſtand them afterwards.

5. That in Cities and greater Towns, where are the greater *Schools*, and the greater opportunities to ſend Children to them, they teach them alſo the *Latine* and *Greek Tongues*, and the *Hebrew* alſo, which is the eaſieſt of them all, and ought to be in great account with us, for the *Old Teſtaments* ſake. And it is moſt heedfully to be regarded, that in teaching Youth the *Tongues*, to wit the *Greek* and *Latine*, ſuch *Heatheniſh Authors* be moſt carefully avoided, be their Language never ſo good, whoſe *Writings* are full of the *Fables*, *Vanities*, *Filthineſs*, *Laſciouſneſs*, *Idolatries*, and *Wickedneſs* of the *Heathen*; Seeing uſually, whilſt Youth do learn the Lan-

guage

guage of the *Heathen*, they alſo learn their *Wickedneſs* in that Language; whereas it were far better for them to want their Language, than to be poſſeſſed with their Wickedneſs. And what ſhould *Chriſtian Youth* have to do with *Heatheniſh Poets*? who were for the moſt part the *Devils Prophets*, and delivered forth their Writings in his *Spirit*, and who through the ſmoothneſs, quaintneſs, and ſweetneſs of their Language, do inſenſibly inſtil the Poyſon of Luſt and Wickedneſs into the Hearts of *Youth*; whereby their *Education*, which ought to correct their Natural Corruption, doth exceedingly increaſe and inflame it.

Wherefore my Counſel is, that they learn the *Greek* and *Latine Tongues*, eſpecially from *Chriſtians*, and ſo without the *Lyes*, *Fables*, *Follies*, *Vanities*, *Whoredoms*, *Luſt*, *Pride*, *Revenge*, &c. of the *Heathens*; eſpecially ſeeing neither their *VVords*, nor their *Phraſes* are meet for *Chriſtians* to take into their Mouths; and moſt neceſſary it is, that *Chriſtians* ſhould forget the Names of their *Gods* and *Muſes*, (which were but *Devils* and *damned Creatures*) and all their Muthology and Fabulous Inventions, and let them all go to *Satan* from whence they came.

6. It may be convenient alſo, that there may be ſome *Univerſities* or *Colledges*, for the inſtructing Youth in the knowledge of the *liberal Arts*, beyond *Grammer* and *Rhetorick*; as in *Lodgick*, which, as it is in *Divinity* (as one calls it) *Gladius Diaboli*, the *Devil*'s *Sword*, ſo in Humane things it may be of good uſe, if *Reaſon* manage that *Art of Reaſon*, But the *Mathematicks* eſpecially are to be had in good eſteem in *Univerſities*,

niverſities, as *Arithmetick*, *Geometry*, *Geography*, and the like, which as they carry no Wickedneſs in them, ſo are they beſides, very uſeful to *Humane Society*, and the affairs of this preſent *Life*.

There may be alſo in theſe *Univerſities* or *Colledges*, allowed the ſtudies of *Phyſick*, and of the *Law*, according to that *Reformation* which a Wiſe and Godly *Authority* will cauſe them to paſs under, both being now exceedingly *corrupt* and out of *order*, both for *Practice* and *Fees*.

7. But why theſe *Univerſities* or *Colledges* ſhould be only at *Cambridge* and *Oxford*, I know no reaſon; Nay, if Humane Learning be ſo neceſſary to the knowledge and teaching of the *Scriptures*, as the *Univerſities* pretend, they ſurely are without Love to their *Brethren*, who would have the *Studies* thus confined to theſe *Places*, and do * *Swear* Men to read and teach them no where elſe. Certainly it is moſt manifeſt, that theſe *Men* love their moſt private *gain*, more than the *Common Good* of the People. But now ſeeing by the hand of God, a *Kingdom* is turned into a *Commonwealth*, and *Tyranny* into *Freedom*, we judge it moſt prejudicial to the *common good* of a *Commonwealth*, that theſe *two Univerſities* ſhould make a *Monopoly* of *Humane Learning* to themſelves, eſpecially (as is ſaid) ſeeing they ſay, no body can well underſtand or teach the *Scriptures* without it; and ſo by reaſon of this their *Incroachment*, againſt the rule of *Love*, through the former *Grants* of *Popes* and *Kings*, all Men ſhould be neceſſitated to ſend their Children hither, from all parts of the *Nation*,

* Jurametum Magiſtrorum in receptionibus & reſumptionibus ſolennibus. Jurent etiam, quod extra iſtam Univerſitatem, nuſquam alibi in Anglia, præterquam Oxoniæ, in aliqua facultate incipient, aut Lectiones ſuas ſolemniter reſument, nec conſentient quod aliquis alibi in Anglia incipiens, hic pro Magiſtro in illa facultate habeatur.

tion, ſome Scores or Hundred of Miles, for liberal *Education*, to the great trouble and charge of *Parents*: Eſpecially this conſidered, that the *Univerſities* uſually have been places of great *Licentiouſneſs* and *Prophaneſs*, whereby it often comes to paſs, that *Parents* ſending their *Children* far from them, *Young* and *Hopeful*, have for all their care and coſt, after ſeveral Years, received them back again with their *Tongues* and *Arts*, *proud*, *profane*, *wicked*, *abominable*, and *incorrigible Wretches*.

Wherefore, doubtleſs it would be more ſuitable to a *Commonwealth* (if we become ſo in Deed, and not in Word only) and more advantagious to the good of all People, to have *Univerſities* or *Colledges*, one at leaſt, in every great *Town* or *City* in the Nation, as in *London*, *York*, *Briſtol*, *Exeter*, *Norwich*, and the like; and for the State to allow to theſe *Colledges* an honeſt and competent *Maintenance*, for ſome *godly* and *learned* Men to teach the *Tongues* and *Arts*, under a due *Reformation*. And this the State may the better do (by proviſion out of every *County*, or otherwiſe, as ſhall be judged beſt) ſeeing then there will be no ſuch need of Indowment of Scholarſhips; in as much as the People having *Colledges* in their own *Cities*, near their own *Houſes*, may maintain their Children at *home*, whilſt they learn in the *Schools*; which would be indeed the greateſt advantage to *Learning* that can be thought of.

8. It would alſo be conſidered, whether it be according to the *Word* of God, that *Youth* ſhould ſpend their time only in reading of *Books*, whilſt they are *well*, *ſtrong*, *active*, and *fit* for *Buſineſs*. For commonly it ſo falls out, that *Youth* loſe as

as much by *Idleneſs*, as they gain by *Study*. And they being only brought up to read *Books*, and ſuch *Books* as only contain *wrangling*, *jangling*, *fooliſh* and *unprofitable Phyloſophy*, when they have continued any long time in the *Univerſity*, in theſe unwarranted courſes by God, they are commonly in the end, fit for no worthy *Imployment*, either in the *World*, or among the *Faithful*.

To remedy which great *Evil*, *Colledges* being (as hath been ſpoken) diſperſed through the great *Cities* and *Towns* of the *Commonwealth*, it may be ſo ordered, that the *Youth* (according to *Luther*'s Counſel) may ſpend ſome part of the day in *Learning* or *Study*, and the other part of the day in ſome *Lawful* Calling; or one day in *Study*, and another in *Buſineſs*, as neceſſity or occaſion ſhall require.

Luther. libel. de inſtituend. pueris.

And thus ſhall *Youth* be delivered from that *Eaſe* and *Idleneſs*, which fills the Hearts of *Univerſity-Studeuts* with many Corruptions, and noiſom Luſts, whilſt they fi ll their Heads only with empty Knowledge and fooliſh Notions; whereby neither can God be *glorified*, nor their Neighbour *profited*.

9. And if this courſe were taken in the diſpoſing and ordering *Colledges*, and *Studies*, it would come to paſs that twenty would learn *then*, where one learns *now*, and alſo by degrees, many Men (on whom God ſhall pleaſe to pour forth his *Spirit*) may grow up to *Teach* the People, whilſt yet they live in an *honeſt* Calling and Imployment, as the *Apoſtles* did. And this would give them great *Efficacy* and *Power* in Teaching, whilſt they lived by *Faith*, through their *honeſt* Labour, and were delivered from the miſchief of *Idleneſs*: But if the *faithful* ſhall

ſhall deſire any one that is more apt to *Teach*, and hath received a greater meaſure of the *anointing* than his Brethren, to ſpend more of his time in the *Word* and *Prayer*, than his Calling will afford, at ſuch times they ought to ſupply him: And the Law of *Love* in the Hearts of the *Faithful* will be Law enough in this matter, without calling in the aid of the *Magiſtrate*.

And by this means, may the chargeable and burdenſome *Maintenance* of the Carnal *Clergy*, by *degrees* be taken away, and the *Church of Chriſt*, and the very *Nations* Themſelves, be ſupplyed with a more *Faithful*, *Chriſtian*, and *Spiritual Miniſtry* than now it hath, at a far *leſs rate*. For *God* hath promiſed in the *laſt Days to pour out his Spirit on all Fleſh*, and the *Sons*, and *Daughters*, and *Servants*, and *Handmaids ſhall Propheſie*, and then *ſhall Knowledge cover the Earth as Waters the Seas*.

Now for *concluſion*, I do conceive that none of the *Faithful* and *Wiſe* have any juſt cauſe to be offended for ſpeaking for the Uſe of *Humane Learning* in this *reformed* way, which the *Goſpel* will permit; ſeeing by this means, theſe *two Errors* of *Anti-chriſt* would be *diſſolved* among us; the *one* of making *Univerſities the Fountain of the Miniſtry*; which One Thing, *is*, and *will* be more and more (as *Chriſt's Kingdom* ſhall *riſe* up and *prevail* in the World) *a Milſtone about their Necks*; and the *other* of making the *Clergy* a diſtinct *Sect*, or *Order*, or *Tribe*, from other *Chriſtians*, contrary to the ſimplicity of the *Goſpel*.

2. Let

2. Let the *Faithful* consider that this *reformed* Use of *Tongues* and *Arts*, *justly* hath its place in the *World*. For if *all Men* cannot be *Christians* (as *Paul* saith, *All men have not Faith*) yet let them be *Men*, and improved in the use of *Reason*, and *sober Learning*, whereby they be *serviceable* to the *Commonwelth* in their Age, whilst the *Church of Christ* hath its own *Members* and *Officers*, through the Call of *God*, and Unction of his *Spirit* only. For * *Humane Learning* hath its place and use among *Humane Things*, but hath no place nor use in *Christ's Kingdom*, as hath sufficiently been proved.

* Sufficit autem ut homines de his rebus (scil. de artibus & scientiis) quantum in Schola didicerunt, noverint propter usus humanos. *August. in act. contr. Felicem.*

And thus have I freely offered my *advice*, for *mending* things that are *amiss*, and making *strait* the things that are *crooked* in this Matter.

25SE60

FINIS.

The Tryal of Spirits

Both in *TEACHERS* and *HEARERS*.

Wherein is held forth the clear Diſcovery and certain Downfal of the *Carnal* and *Anti-chriſtian Clergy* of theſe *Nations*.

Teſtified from the *Word of God* to the *Univerſity Congregations* in *Cambrige*.

By **William Dell**, Miniſter of the Goſpel, and Maſter of *Convil* and *Caius* College in *Cambridge*.

Whereunto is added, *John Rodes*

A plain and neceſſary *Confutation* of divers *Groſs Errors* Delivered by Mr. *Sydrach Sympſon*, in a *Sermon* preached to the ſame Congregation at the *COMMENCEMENT*, *Anno* MDCLIII.

Wherein (among other things) is declared,

That the *Univerſities* (according to their preſent *Statutes* and *Practices*) are not (as he affirmed) anſwerable to the *Schools* of the *Prophets* in the time of the *Law*; but rather to the Idolatrous *High Places*.

And that *Humane Learning*, is not a *Preparation* appointed by *Chriſt*, either for the *Right Underſtanding*, or *Right Teaching* the *Goſpel*.

With a brief Teſtimony againſt *Divinity-Degrees* in the *Univerſities*.

As alſo *Luther's* Teſtimony at large upon the whole Matter.

And laſtly, The *right Reformation* of *Learning*, *Schools*, and *Univerſities*, according to the ſtate of the *Goſpel*, and the *Light* that ſhines therein.

All neceſſary for the *Inſtruction* and *Direction* of the *Faithful* in theſe laſt times.

London, Printed and Sold by *T. Sowle*, next door to the *Meeting-Houſe*, in *White-Hart-Court*, in *Gracious-Street*,

---

To all the truly Faithful, the very little Flock of Christ in these Nations, now despised, and almost worn out (according to the Propheſies) for the Word of God, and Teſtimony which they hold.

Grace be multiplyed unto you, and Peace, from God *our* Father, *and the* Lord Jeſus Chriſt, *our* Head, *and* Hope.

I Could not chuſe but *diſtinguiſh You* thus, from all the reſt of the *People* of theſe *Nations* of what Condition or Quality ſoever, ſeeing *God* Himſelf hath firſt *done* it, having *choſen* you to *Himſelf* in *Chriſt*, and ſet you apart for *Himſelf*, as a *Pecular People*, *Zealous of Good Works*. And I have choſen to ſpeak this only to *You*, *becauſe You* are *all taught of God*, and have heard and learned from *Him* the *Truth* as it is in *Jeſus*; and becauſe *You* have an inward *Unction* from *God*, whereby *You* know the *Truth* from *Error*, though it be never ſo much *reproached* by *Carnal Chriſtians*; and whereby You know *Error* from the *Truth*, though it be never ſo much *exalted* and *magnified* by Them. *You* are thoſe *Spiritual Men* who judge All Things, becauſe you have received the *Word* and *Spirit* of *Judgment* in *Chriſt*, from the *Fe-*

ther. Besides, *You* are the *Men*, whom *God* will use in his *Greatest* and most *Glorious Works*, which he hath yet to do in the *World*, to wit, in the *Destruction* of the *Kingdom* of *Anti-christ*, and the *setting up*, and *inlarging* the *Kingdom* of *Christ*; which Things, are not to be done by the *Might* and *Power* of *Worldly Magistrates*, (which it may be you have *not received*, and if you *had*, it would not be *helpful* here) but by the *Spirit of the Lord*, which You all have *received* in some measure. Yea farther, none but You, will be *contented* to live by *Faith*, and to follow *Christ* in *Untrodden Paths*, and to undertake *Impossible Works* to Flesh and Blood; and none but *You* will be willing to have the residue of *Christ's Life* and *Works*, and of his *Sufferings* and *Death*, fulfilled in *your* Mortal Bodies.

It grieves me much to see so *many Men* as I have known once *hopeful* in the *Army*, and elsewhere, to be *now* so full *gorged* with the *Flesh* of *Kings*, and *Nobles* and *Captains*, and *Mighty Men*, that is, with their *Estates*, *Manors*, *Houses*, *Parks*, *Lands*, &c. that they can *now* be *contented* to take their *ease*, and to *comply* with the *World* and *worldly Church*, and the *Teachers* thereof, and can *perswade* themselves, that there is *enough* done for *their* time, after it hath fared thus *well* with them; and can leave the *Remainder*, to *Men* that are as *plain* and *mean* as Themselves were at *first*, forgetting Him *who remembred Them*, *when they were in Low Condition*. *But they* that were *indeed Righteous* among them, are *Righteous* still, and they that were *indeed Holy*, are *Holy* still; and *Prosperity hath only slain the Fools*, as the *Scriptures* speak. But *You Christians* are

are Called, Chosen and Faithful, and You will still be found with the *Lamb* on *Mount Sion*, and with the *rest* who have his *Name*, and his *Fathers Name*, written in their *Foreheads*; and *you* dare still own the *Ancient Truth*, *Cause* and *Work* of *Christ*, how great *disadvantage* soever is for the *present* risen up against it, through the *Apostasie* of *Carnal Christians*, the *Lovers* of this *World*. And *You* all know, that *all* that hath been done *hitherto* by the *Sword*, is but the *Preparation* of *Christs way* to his *Work*, and that the *Work* it self is still *behind*, and to be done by those *Worthies* of the *Lord*, who love *Jesus Christ* and his *Kingdom*, and *Coming*, a thousand times better then the *present World*, and all the *best* things of it, yea their *own Lives*. Wherefore I advise *you* all, to whom now I speak, to take *heed* that you neither *drink* nor *sip* of the *Clergies Cup*, which carries in it, *the Wine of the Wrath of the Fornication of Anti-christ*; lest having *drunk* thereof, you *fall asleep* through the strength of their *Inchantments*, and so are rendred *unable* to follow *Christ* any farther. For many *Powers* and *Magistrates* of the World, once *hopeful*, have been thus *overcome* and *seduced* into *Anti-christ's* Cause against *Christ*, to their *utter ruin* in the end. And how have the present *Clergy*, with their most *Plausible Men*, attempted some of this *Present Power*; yea, some of the very Chiefest and most Godly in the *Army*, and have put into *some* (that I say not) *great* Danger? Wherefore remember *you* that Word of the *Lord* spoken by his *Angel*, *Rev.* 14. 9 and 10. *If any Man Worship the* Beast *and his* Image, *and receive his* Mark *in his* Forehead, *or in his* Hand, *the same shall drink of the* Wine

of the Wrath *of* God, *which is poured out without mixture, into the Cup of his* Indignation, *&c.*

IF ANY MAN WORSHIP THE BEAST, that is, the *Anti-christian Church* of the *Pope* and his *Prelates*, and *Clergy*, which is called the *Beast*, because of its Fierceness and Cruelty against the *Saints*: Or, HIS IMAGE, that is, the Church or the *Bishops* and *Presbyters*, which in a lesser Volome, and less Letters, doth answer the Other, and is directly *like* it. Whoever shall WORSHIP THESE, that is, highly esteem them for their *Humane Learning*, and *School-Divinity*, and *Sacredness* of their *Order*, and count them worthy of all *Honour* and *Respect*, and *worldly Maintenance*; and also to have Power in matter, of *Religion*, to allow and determine of *Doctrine*, and to appoint and institute in matters of *Government*: And being Worldly Powers, do subject Themselves, and all the Worldly People under them, to these Mens *Religion*, *Authority*, *Doctrine*, *Discipline*, &c. Whoever shall thus Worship them: Or, SHALL RECEIVE HIS MARK, that is, this Principal, that, *It is lawful to Punish and Persecute Men in* Matters *that meerly relate to* Faith *and the* Gospel, and this under pretence of the Glory of *God*, and Good of *Christian People*; which is the BEASTS MARK in every Age, and under every Change of Outward Form: Whoever shall receive this Mark IN THEIR FOREHEAD, that is, to execute according to *Laws*, which the *Nations* have been seduced to make to this purpose; The same shall drink of the Wine of the Wrath of *God*, which is poured out without mixture into

to

to the Cup of Indignation, and he ſhall be tormented with Fire and Brimſtone in the preſence of the holy *Angels*, and in the preſence of the *Lamb*, and the ſmoak of their torment aſcendeth up for ever and ever.

Wherefore *You Faithful Ones* have great cauſe to be very well adviſed in theſe things, ſeeing the chief Deſign of *Anti-chriſt*, is to ſeduce the *Elect*, ſeeing he hath no Body *elſe* in all the World that dare oppoſe Him, or know *how* to do it, but *You*; and He *knows*, if He can prevail with *You*, all the World *beſides* will follow him *headlong*, as the *Gadarens* Swine ran into the Sea, and were choaked.

Now I have adventured, through the Inſpiration of the *Almighty*, to undertake Openly and Plainly againſt the *Clergy* and *Univerſities*, which in their Preſent State are the Reſidue of the Hour and Power of Darkneſs upon the *Nations*: And the Lord of his Grace hath helped me through this Work, by his Spirit of Counſel and Might. And ſo I have freely and willingly expoſed my ſelf for Chriſt and his Truths ſake, to all the Reproaches, Slanders, Revilings, Contradictions, (and if their Power ſhall ſerve) Perſecutions of the *Univerſities* and *Clergy*, and of all thoſe People High and Low, Bond and Free, who have received their Mark and Worſhip them; chooſing rather to ſuffer with *Chriſt*, and with *you*, his Seed, all manner of Tribulations, than to reign with *Them*; and much rather imbracing Chriſtian Communion, with poor plain Husband-men and Tradſmen, who believe in Chriſt, and have received his Spirit, than with the Heads of the *Univerſities*, and Higheſt and Statelieſt

of

of the *Clergy*, who under a specious form of Godliness, do yet live in true Enmity and Opposition to the Gospel.

I do indeed, freely acknowledge, that I have often been ready to complain to God in the anguish of my Spirit, that he had called Me, a very Bruised Reed, to a more difficult Task, in one Regard, than either *Wickliffe*, *Hus*, or *Luther*, those strong Pillars in the House of God; to wit, Because much of the gross Body of Anti-christianism, against which They chiefly ingaged, being done away by their Ministry, there still remains the cunning and subtil Soul and Spirit thereof, which yet is All in All, in *Anti-christ's Kingdom*, though it be farther removed from the Knowledge and Notice of the common sort of Christians. And so *Mystery of Iniquity*, is now become more *Mysterious* and Deceiving then in their Times; and as Perfect and Bitter Enmity against Christ and his Spirit, and the true *Temple* of God, the *Spiritual Church*, as ever was in all their Times, doth now prevail under the Name of *Orthodox Doctrine*, and the *Reformation of Religion, by the late Assembly of Divines*, which the Clergy are all now ready to set up, if they get the Secular Arm to strengthen them thereunto, (of which now they have greatest Hopes) and without which, their Religion can find no high place in the World.

N:B { Now wherein the *old Mystery* of *Iniquity* is *renewed* amongst these Men, that they would have an *outward Letter* and *Ministry*, of the *New Testament*, which is the *Ministration* of the *Spirit* and not of the Letter? and would have the *Secular Magistrate*, to have Right and Power,

er, to *enforce* men to such a *Religion*, as *Himself* judges *True*, by the *Help* and *Counsel* of those *Ministers*, which Himself judges *Orthodox*: as if some Men were able to *teach* spiritual things, and all to *understand* them, by *Natural Reason* made use of, and *improved*, which yet these Men deny in *Terminis*, whilst they *assert* it in the *Principle*. For, they will not leave it to the *Father*, to *draw* whom He *pleaseth* to the *Son*; neither will they leave it to the *Spirit*, to choose what *Living stones he pleaseth*, to build them together to be the *Habitation of God*: but the *Ecclesiastical state*, having *seduced* the *Temporal*, do make them *believe* that the *Magistrates Worldly Power*, in union with their *worldly Religion* may make a *National Church* of all, that they between Themselves, *please*; and may *allow*, and *set up*, such a *Doctrine* for *Orthodox*, which *these Men* who are in *Academical Degrees*, and *Ecclesiastical Orders*, do approve for *Such*; though the *Spirit* of *God* in all Believers *testifies*, that *these Men* have not the *mind* of *Christ*, but of *Antichrist*, in all they *teach*, and *act*, and *counsel*; in their *Assemblies*, *Churches*, *Doctrine*, *Ordinances*, *Worship*, *Duties*, *Dayes*, *Times*, *Fastings*, *Thanksgivings*, and *Every* Thing else: Yet these having the *outward Carcass* or *Appearance* of *Religion*, though destitute of the *inward Soul* of it, which is true *Faith* and the *Spirit of God*, do cozen not only the meaner People but the very Magistrates of the World, who are glad to hear, that the Clergy have given them such high Power in the Kingdom of Christ, and made them Magistrates in both Worlds; though indeed in the

N.B.

the end, it be not for the Magistrates Advantage, but wholly for the Clergies.

And thus is the *Mystery of Iniquity* grown more Mysterious now then heretofore. But this is our Comfort and Help, that God still causes his Light to shine forth proportionably to his People, to discover every new Change and Form of the *Mystery of Iniquity*. And though the *Mystery of Iniquity* in every Age, is Mysterious enough, to cozen all the Unbelieving World, though never so Wise and Learned; yet is it never able to deceive the Faithful, who have always sufficient Light from God to discover it, and sufficient Grace to overcome it.

And now *You faithful* and *beloved Ones*, to whom I have spoken all this, stand You fast, and depart not from Christ, his Word and Work (all which You know in Faith) for any Good or Evil things that may befall you in this short Life; but finish in Faith and Patience, the Work which God hath given you to do, in your several Places, waiting for the Glory which shall be given you at the Revelation of our Lord Jesus Christ; in Whom I remain, though most unworthy,

Your humble and faithful Servant
in the Gospel,

W. D.

THE

THE Tryal of Spirits.

1 John 4. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets are gone forth into the World.*
2. *Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God.*
3. *And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God: And this is that Spirit of Anti-christ whereof you have heard, that it should come, and even now already it is in the World.*
4. *Ye are of God, little Children, and have overcome them, because Greater is he that is in You, than he that is in the World.*
5. *They are of the World, therefore speak they of the World, and the World hears them.*
6. *We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth, and the Spirit of Error.*

IN this Scripture, we may take notice of these *six* things. *Six observable things in this Scripture.*

1. The *Apostle* gives notice to the Beloved Congregations of Spiritual Christians, of a *Great Evil* risen up in the World, which (if not *carefully* heeded) might occasion some great Trouble and Danger to them; *Many false Prophets* (saith he) *are gone out into the World.* v. 1.

2. He prescribes them a sufficient *Remedy* against this Evil, saying, *Believe not every Spirit, but try the Spirits, whether they are of God.*

3. That the *Faithful* may be able to make a *right Judgment* of Spirits, he gives them one short *Rule of Tryal*, which yet comprehends in it self *all Rules*; verse 2. and 3. *Hereby know we the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the Flesh is of God; and every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God*, &c.

4. He shews them with *whom* these *false Prophets*, who have the Spirit of *Anti-christ*, should not prevail; to wit, with none of the *true Christians of God*, v. 4. *Ye are of God, little Children, and have overcome them; because Greater is he that is in you, than he that is in the World.*

5. He shews them, with whom the *false Prophets* should prevail, to wit, with the *World* and *Carnal People*; verse 5. *They are of the World, therefore speak they of the World, and the World heareth them.* The *World* seeking its own things, receives *Anti-christ*, and his *Prophets*.

6. He shews, how the *Spirit* of *Truth* and *Error* may be known in the *People*, as well as in the *Teachers*; to wit, by the *Peoples* cleaving, either to the *Teachers* of *Truth*, or to the *Teachers* of *Error*; verse 6. *We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth, and the Spirit of Error.*

These *six* things are held forth to us, in this *Scripture*, and they are all very Profitable and Necessary for the *true Church* to be acquainted withal, especially in these last of the last Times. I shall begin with the *First*, which is,

The

The First Point.

1. *Point.*

The Great and Dangerous Evil, of which the Apostle gives notice to the Church of Believers; and that is, *The going out of false Prophets into the World.*

The great evil endangering the Church.

Many false Prophets are gone out into the World.

AND here is it to be noted, that from the very beginning of the World, there have been two *Seeds* or *Generations* of Men, very contrary the *one* to the *other*, as is evident in *Gen.* 3. 15. where God saith to the Serpent, *I will put Enmity between Thee and the Woman, and between thy Seed and her Seed*; so that the Serpent hath his Seed, as well as the Woman her Seed; and this was the Woman's Curse, to have her *sorrows and conceptions multiplied*, and to bring forth the Serpent's Seed, as well as her own, that is the Children or Seed of the *first Blessing*; and both these contrary Seeds do partake of one and the same common *Nature* or *Humanity*. And one of these Seeds are called, the *Sons of God*; the other, the *Sons of Man*, Gen. 6. 6. And *both* these, being the Children of one *Adam*, according to the *Flesh*, are yet distinguished by several Spirits, that dwell in them, and *inspire* them: For the *Spirit of God*, that is, the Spirit of Righteousness and Truth, doth *inspire* the *one*; and these are truly called, the *Children of God*, as *Paul* saith, *Rom.* 8. *As many as are led by the Spirit of God, they are the Sons of God.* And the *Spirit* of *Satan*, which is the Spirit of Wickedness and Error, doth *inspire* the *other*; and these are truly called, the *Sons of Men*, who all *have sinned, and are deprived of the Glory of God.*

Note. Two contrary Seeds from the beginning of the World.

The two Seeds distinguished by the Spirits that dwell in them.

They act differently about Mankind.

Now these two different and contrary *Spirits*, which have dwelt in these two distinct *Seeds*, have begun to *act* presently from the very beginning of the World, each one according to its own *Nature*, and to trade and traffick about *Mankind*, and out of it, to bring forth *Children* to themselves, *like* to themselves in all things; and so one hath endeavoured to beget and bring forth the *Children* of *God*, and of *Truth*; the other, the *Children* of *Men*, and of *Error*: And to this end, the one hath held forth the *Truth* of *God*, by the true *Spirit* of *God*; the other hath held forth *Error* and *Falshood*, yet as it were the *Truth*: The *one* hath endeavoured to bring Man unto God, through true *Faith* and *Repentance*; the *other* to turn Men from God, through *Sin*: The *one* hath sought to work *Salvation* in *Men*, the *other Destruction*.

The false Spirit the most common in the World.

Now the *false Spirit* hath been the most *common* in the World, and hath had the greatest *Opportunities* and *Advantages* to *multiply* it self, seeing it finds the whole World already lying in Wickedness, and fully prepared to receive it self.

The true Spirit more scarce.

But the true *Spirit* hath been found in very *few*, and that from the beginning; for there have been but few *true Prophets*, who have had the *true Spirit*, and have spoken the *true Word*; as you may see all along in Scriptures, especially in the times of *Elijah* and *Micajah*; but *Christ* saith, *Many false Prophets shall arise and deceive many*; and *Peter* saith in his second Epistle, Chap. 2. vers. 1, 2. *That as there were false Prophets among the People*, that is the Jews, *so there shall be false Doctors and Teachers among the Christians*, who should *privily bring in damnable Heresies*; and *that many should follow their pernicious ways*.

So

So that, as there have been *many* false *Prophets* from the *beginning*, so especially in the Days of the *New Testament*; for the more *Christ* hath appeared by his *Spirit* to lead Men into *Truth*, the more hath the *Devil* appeared by his *Spirit* to lead Men into *Error*; and this is properly called *Anti-christ*: For *Flesh* and *Blood* is not *Anti-christ*, but a *Spirit* contrary to *Christ's Spirit*, that dwells in *Flesh* and *Blood*, and *chiefly* among those that profess the *Christian Religion*: This is *Anti-christ*.

No *Spirit*, in the *Jews* or *Gentiles*, is properly called *Anti-christ*, but the *Spirit* of *Satan* in *false Christians*, appearing as an *Angel* of *Light*, this is *Anti-christ*. Before *Christ* came in the *Flesh*, the *Devil* was an *evil Spirit*, and a *Lyar*, and a *Murderer*, and the *Unclean Spirit*, and *Prince* of this *World*; but he was not properly *Anti-christ*, because *Christ* was not then come in the *Flesh*. The *Devil* was the *Devil* before, and did dwell and work in *Evil Men*; but from the beginning of the *Christian Church*, he is called *Anti-christ*, and that not *every where*, but in the *Church* or *Kingdom* of *Christ*: For *Anti-christ* is a Spirit that *dissolves Jesus*, and that not *openly*, but *subtilly* and *cunningly*, yea, under the *name* and *pretence* of *Jesus*, he is wholly *contrary* to Him. Wherefore, the *discerning* of *Spirits*, as it hath been necessary from the beginning of the *World*, so also it is especially necessary in the Days of the *Gospel*, wherein the *Mystery* of *Iniquity* is become most *Mysterious*, through the operation of *Anti-christ*, in those *Many* false *Prophets which are gone forth into the World*. And so we proceed to the second Point.

2 Point

The Second Point.

The Remedy against false Prophets.

And that is this, *That Sufficient Remedy, which the Apostle prescribes to the true Church, against that great Evil of many false Prophets being gone out into the World.*

Now the *Remedy* the Apostle prescribes to the *Faithful* against these *false Prophets*, is not, that they should stir up the *Secular Power*, to *Imprison*, *Banish* or *Burn* Them, that so they might be rid of Them; for this is *Anti-christs* proper Remedy against those that oppose *Him*; but the *Apostle* shews a more *Christian Remedy*, which is this, *Believe not every Spirit, but try the Spirits whether they be of God*; and this *Remedy* alone is *sufficient* for the true *spiritual Church* of the Faithful in *every Age*, to preserve it safe and sound against all *false Teachers* whatsoever, and their *false Doctrines*; neither doth it *desire* or *need* any other. Wherefore in this Case the *Apostle contents* himself, to give only this *Caution* to the Faithful, *Believe not every Spirit, but try the Spirits whether they be of God.*

Note.

Belive not every Spirit, &c. That is, *every one* that speaketh of *Spiritual Things*. Whence it is plain, that we neither ought rashly and hastily to *believe* every Man's Doctrine, nor yet rashly and unadvisedly to *censure* and *condemn* it, till it be heard and known what it is: But it is a *Christian's* duty to *prove all Things, and to hold fast that which is Good*, upon Proof, as *Paul* adviseth; wherefore *John* also adds here, *But try the Spirits whether they be of God.*

Christians have right and power to try Spirits.

Whence we note, *That Christians have Right and Power to try and judge the Spirits and Doctrines*

of

of their Teachers: and this is evident by many plain Scriptures, as

Matth. 7. 15. *Beware of false Prophets* (saith Christ to the Faithful) *which come unto you in Sheeps cloathing, but inwardly they are ravening Wolves; ye shall know them by their Fruits.*

Matth. 16. 6. *Jesus said unto them, Take heed and beware of the Leaven of the Pharisees, which is Hypocrisie.*

Matth. 24. 4. *Jesus said, Take heed that no Man deceive you, for many shall come in my Name, saying, I am Christ, and shall deceive many.*

John 10. *My Sheep hear my voice, and know my voice, and a Stranger will they not hear, but flee from him, for they know not* (that is, *own not*) *the voice of Strangers. And all that came before me are Thieves and Robers, but the Sheep did not hear them.*

By all which *Scriptures*, and many more that might be added, it is manifest, that the *Faithful, the true Sheep of Christ*, have *Right* and *Power* to judge of the *Spirits* and *Doctrines* of the *Teachers.*

Let *Fathers, Schoolmen, Doctors, Councels, Assemblies of Divines, Universities, Ministers*, propound and publish what *Doctrine* they please, the *Sheep of Christ*, the *Faithful Flock*, have *Power* and *Authority* from Christ himself, to *try* and *judge*, whether the Things they speak be of *Christ*, or of *Themselves* and of *Anti-christ.* And this Power the faithful People ought not to part with, neither for any *fear*, nor for any *favour.*

Yea, it most nearly concerns the *Faithful*, to try the *Spirits*, and judge the *Doctrines* of the *Teachers*, for these *two* Considerations among others.

It concerns the Faithful to try the Spirits for two Causes.

First. *First*, Because we must *each one* give an *account* for *Our selves* before the Judgment-seat of Christ: Wherefore it concerns every one of us, to look to our own *Eternal Condition*, and not to leave this care to *Others* for *Us*. In *Death* and *Judgment*, Each one must answer for *Himself*; and therefore we ought to be as certain of the *Word of God*, on which we build our Immortal Souls, as we are sure we *live*, and are *Creatures*; we ought, I say, to be sure *Our selves*, and not to trust any Body for us, in this great *Matter* whereon depends either *Eternal Life*, or *Eternal Death*.

Secondly. *Secondly*, It concerns us to try the *Spirits* and *Doctrines*, because *otherwise* we may easily *mistake*, and instead of *Anti-christ* and his *Disciples*, dash against *Christ* himself, and his precious *Saints*. Yea, we have seen how the *World* and *worldly Church*, not being able to try the *Spirits* and *Doctrines*, have Contradicted and Crucified the *Son* of *God* himself, and have Reproached and Persecuted all his *People*, who are baptized into one *Spirit* with him; and doing this, they have thought they have done God *good service* too; and all because they were not able to *judge* of the *Spirit* and *Truth* of *Christ* in *Himself* and his *Members*, but have followed the *Judgment* and *Council* of the chief *Guides* in the *outward Church*, who have caused them to err, and to mistake *Truth* for *Error*, and *Error* for *Truth*, *Christ* for *Anti-christ*, and *Anti-christ* for *Christ*.

Wherefore it concerns *every one*, to be wise to *Salvation* for *Himself*, and to try the *Spirits* for himself, and not to content himself to say, thus said *Augustine*, *Ambrose*, *Hierom*, &c. or this was the *Judgment* of the *Fathers*, or thus have the

the *Councels* or *Universities* determined, or thus do our *Ministers* teach us; but if thou art one of *Christ's Flock*, thou must have skill to know and judge for *Thy self*, which is *Christ's* Spirit and Doctrine, and which is *Anti-christs*; otherwise thou wilt certainly *miscarry*, in this great Matter, and be *undone* for ever. If thou build on *Men* in these things, and canst not judge for *Thy self*, thou wilt be sure to be undone.

The Clergy have usurped to themselves this power of trying Spirits.

But now this *Power* of *Trying Spiris*, and *Judging Doctrines*, which *Christ* hath given his true Flock, and which they ought to have upon so good Grounds, the *Teachers* of the *false* and *Anti-christian* Church, that is, the *Common Clergy*, distinguished by several Names, Titles, and Degrees, have *robbed* them of, and have falsly and treacherously *arrogated* to *themselves*, the *Power* of trying *Spirits*, and judging *Doctrines*, and have said, that it belongs to the *Clergy* or *National Ministry*, and their *Councils*, and *Assemblies* of *Divines*, to Judge of *Spirits*, whether they be *right* or *false*; and to Judge of *Doctrines*, whether they be agreeable to *Gods* Word, or no; and that all *Christians* ought to expect their Judgment and Determination, and to *submit* to it, and to depend on it, as on an *Oracle* from *Heaven*, yea, though it be, not only *without*, but also *against* their own perticular *Judgment*.

And these Men (I mean the Clergy) through the *Ecclesiastical* and *Temporal* Power which they had gotten, have striken great *fear* into the *whole World*, and have miserably vexed innumerable *Consciences*, with a grievous and lasting Bondage, and have even driven them to Dispair, whilst none durst approve or own any *Spirit* or *Doctrine*,

Doctrine, though never so manifestly of *Christ* and his *Gospel*, without their Allowance and Approbation; so mightily hath the Power of *Anti-christ* prevailed in the *World*, and that against the expres *Word* of *Christ*.

Now the *ground* of this their *Anti-christian Pride*, and *Usurpation* is this, That they arrogate to Themselves, that They are the *Guides* and *Shepherds* of all *Christian-Men*, and are to teach them the *Gospel*, which they are only to receive from *their Lips*; whereas *Christ* hath promised his *true Church*, that they shall be *all taught of God*, and shall *hear and learn Themselves from the Father*, and hath also promised to send them the *Spirit*, to lead them in all *Truth*, and to give them an *Annointing*, to teach them *All Things*.

By this Usurpation the Clergy have made themselves Masters in the Church of God.

Now they by *robbing* the Faithful of this Power, and *arrogating* it to Themselves, have made themselves contrary to Christs Command, *Lords* and *Masters* in the *Church of God*, and have *usurped* to themselves *Superiority* and *Authority* over other *Believers*, and have *subjected* all the World to their *Opinion* and *Judgment* the things of God; by which means, they have set wide open the Flood-gates to *Anti-christ* and his *Kingdom*, to break in upon the World, and to overflow it, whilst they had robbed all *Christian People* of their own *Judgment* in all Things of God, and had made them to depend wholly on the *Judgment* of the *Clergy*.

And had not *Christian People* thus *unchristianly* delivered up their Judgments to the *Clergy*, and that in the very Highest Points of Religion, *Christianity* had not been so miserably *blinded* and *corrupted* as it is, and the *Mystery* of *Iniquity* had not so much prevailed in the *World*, as now it hath.

hath. For when *Christians* would not *try* the *Spirits* whether *They* were of *God*, and the *Doctrines*, whether they were the *Word of God* or no, but thought this a matter too High for them, and would refer and submit all to the Judgment of their *Ministers*; then *Anti-christ* (the Apostle of the Devil) came forth *boldly*, and *proudly* exalted *Himself* above all that is called *God*, and his *Kingdom*, above all the Kingdoms of the *World*, having first put out both the *Eyes* of Christians, by taking away from them their Right and Power of *trying* Spirits and *judging* Doctrines.

But when *true Christians* shall search the *Scriptures* (as God I trust hath now fully put into their hearts to do) and shall *justly* and *lawfully* take to *themselves* the Power which *God* hath given them, to try *Spirits* and *Doctrines*, then *Anti-christ*, and his *Agents*, the *carnal Clergy*, must soon be brought down: For the Faithful by that *Word* shall soon perceive, that *They* are not of *God*, nor their *Doctrine* of that *right Gospel*, which is after the *Mind* of *Christ*.

Well then, by what hath been said, You, who are of *Christ's* true *Sheep* may perceive, that it is evident by the *Word*, that faithful *Christians* have Right and Power to try Spirits and Doctrines, tho' *Anti-christ*, for many Ages hath robb'd them of this Priviledge.

The Gift of Trying and Discerning Spirits, is a Common Grace in the true Church.

For (that I may speak a little more to this matter) the *Tryal of Spirits* doth unquestionably belong to *all Men*, who have received the *Spirit* of God: For to this *Spirit* of *God* which dwells in the *faithful*, the Gift of *Discerning Spirits* is inseparably annexed: And the *Spirit* of *Christ*, which truly dwells in all true *Christians*, cannot *deceive*, not

nor be *deceived* in the *Tryal* of *Spirits*. So that this now is a *Common Grace*, that in some measure belongs to *all* true Christians, who have received the *Unction* that teacheth them all things, and is true, and is no lie.

And tho' there be in the Church *Diversities of Gifts* from the same *Spirit*, which are given to *some*, and not to *others*, as *Tongues*, and *Interpretation* of Tongues, and *Miracles*, and *Gifts* of *healing*, &c. mentioned by *Paul*, 1 *Cor.* 12. yet this gift of *Trying Spirits* is given to *All* in some measure, that have received the *Spirit*. For as in the *Natural Body* there are *several Gifts* given to *several Members*, which are not given to *all* the members, *as Seeing* to the *Eye*, *Hearing* to the *Ear*, *Walking* to the *Feet*, &c. but *Feeling* is given to *all* the *Members*; so also in the *Body of Christ*, that is, the *spiritual Church*, *several Gifts* are given to several Saints, but the *Tryal of Spirits* and *Doctrines* to Saints, who have received the *Spirit*; and *if any have not Christ's Spirit he is none of his*; and if any have Christ's *Spirit*, he can in some measure discern and judge of all *Spirits* in the World: And the more any Man receives *Christ's Spirit*, the more able is he to judge of all Other *Spirits*.

Wherefore they who are *true Believers*, and have received *Christ's Spirit*, their Judgment is to be preferred in the *Tryal of Spirits*, before the Judgment of a whole *Council* of *Clergy-Men*.

And they only, who can *try Spirits* by the *Spirit* of *God*, and *Doctrines* by the *Word* of *God*, written in their hearts by the Spirit, are fit to commend *Ministers* to the *Work* of God: That is, the *Congregations* of the *faithful*, and not *Universities*, and *Assemblies of Divines*.

And

And thus you may perceive that, *seeing many false Prophets are gone out into the World*, it concerns the *faithful*, as they tender their own *everlasting Salvation*, not to *believe every Spirit* that speaks of Christ, and his Kingdom and his Things, but to *Try the Spirits whether they be of God.*

Object. But now (it may be) some will be ready to say, We ought indeed to try the *Spirits*, seeing there are many *false Prophets* in the *World*; but we hope there are no *such Persons* among us, but only some *up-start Men*, with their new *Light*, who with their *Novelties* and *Fancies* trouble the *Nation*, and would fain turn all things *up-side down*, and we know these well enough already, and do sufficiently despise them. *Objection.*

Answ. It is very like you do; but yet let me say to you, Men, Brethren, and Fathers, understand Your selves, and and know what ye do in this matter. For at the beginning of the *Reformation* by the Ministry of *Luther*, *Zuinglius*, *Calvin*, and divers others, precious Servants of *Jesus Christ*, the *Popish Clergy* applyed all these Scriptures, *Try the Spirits whether they be of God, for many false Prophets are gone out into the World; and beware of false Prophets, which come to you in sheeps clothing, but inwardly are ravening Wolves*; I say, these, and the like places of Scriptures, they applyed to these *Godly Men*, and yet they Themselves were the *false Prophets* indeed, and the Other, whom they termed such, were *true Ones*. Wherefore it is *possible* for You to be mistaken as well as They, and no doubt but you will be mistaken, except the *Lord* be gracious to you, and give you his *own Spirit*, by which alone you can make a Right *Judgment* in this Matter. *Answer.*

Wherefore,

False Prophets not easily discerned:

Wherefore, that he that reads may understand, you must know, that the *false Prophets* are not so easily discerned as you think; for they seem to be *true Prophets*, and Godly, Holy, Learned, Orthodox Men, Men of Eminency and Renown in the *Church* and *State*: And so to *flesh and blood*, and the *Wisdom* and *Religion* of the World it will be a difficult, yea, an *impossible* thing to find them out: For the *false Prophets* have several *glorious Vails* over them, to hide and obscure them from *common Knowledge*.

Because of their several Vails under which they lye hid.

Wherefore we declare unto you from the *Word* of the *Lord*, touching these *false Prophets*, who shall do so much mischief.

First. 1. That they shall not proceed, or come forth from among the *Jews*, or *Turks*, or out of the barbarous Nations, but they shall arise out of such as are called *Christians*.

Secondly. 2. Seeing among *Christians* some are openly *prophane* and *evil*, others seem to be *Religious* and *Godly*, the *false Prophets* shall be found among the *better sort*; and therefore saith *Christ*, They shall come in *Sheeps clothing*, as if they were of *Christ's* own flock: And *Paul* saith, *They have a form of Godliness*, that is, they shall be painted over gloriously, with all *appearances* of Truth, Righteousness, Honesty, Goodness, and all the names of Godliness.

Thirdly. 3. Seeing amongst those that seem to be the better sort of *Christians*, some give themselves to the *Ministry* of the Word, and some do not; the *false Prophets* shall be found among those *Christians*, who take upon themselves to be *Preachers*, as *Paul* testifies, *Acts* 20. where having called together to the *Elders* and *Teachers* of the Church of *Ephesus*, he saith to them, *ex vobis ipsis*, out of

of your Own Selves *shall Men arise, speaking perverse things, to draw away Disciples after them.*

Fourthly. 4. And seeing among those who are *Ministers*, some are *light*, and *vain*, and *carnal*, and *formal* Persons, and others are Men of great *Worth* and *Reputation*, and seem to be the precious *Members* of *Christ*, and even Pillars in the Church, so that the Common People think, that all *Religion* would go down with such *Good Men*, they having some Gifts and enlightnings of the *Spirit*, and seeming more than *ordinarily* godly, religious, wise, holy, sober, devout; now the *false Prophets* shall be found among These. And as they who opposed *Christ* at his *first* coming in the flesh, seemed more *wise*, and *holy*, and *eminent* in the Church than the *rest*, as the *Scribes* and *Pharisees*, who sat in *Moses* Chair, and had the *outward Letter* of the *Word* in all exactness, and the *outward Form* of *Religion* in all strictness; so they, who do, and shall most oppose *Christ* in his coming in his *Spirit*, and shall contradict his *Word*, and resist his *Servants* and *Witnesses* of his *Truth*, do, and shall appear more Wise, Holy, Learned, and Godly, than the rest of the *Teachers* of the *Church*.

And thus you see, that the *false Prophets* of *Anti-christ* shall arise among *Christians*, and among *such* Christians as seem to be *Godly*; and and among such seeming *Godly* Christians as *Preach the Word*; and among such *Preachers* of the Word as seem to be of greater Worth and Eminency than the rest: And so in all these *Regards* it will be a *hard matter* to discern them.

2. *Difficulty in trying false Prophets.*

2. Again, Such Persons, of such *appearance* of Worth and Holiness as these, do usually get to their side the Greatest and Highest *Persons* in the

the Kingdoms and Nations, and do obtain, not only their *Countenance* and *Favour*, but also their *Power* and *Authority* for themselves.

3. *Difficulty* 3. By both these means (to wit, their *seeming Holiness*, and their *Interest* with Worldly *Powers*) they exceedingly enlarge their *Credit* and *Reputation* with the World, and do get Multitudes of People and Nations to entertain them.

For *Anti-christ* could not deceive the *World* with a company of *foolish*, *weak*, *ignorant*, *prophane*, *contemptible* Persons, but he always hath the *Greatest*, *Wisest*, *Holiest*, and most *Eminent* in the *visible Church* for him, and by these he seduces and subjects to himself, even the whole World.

4. *Difficulty* Besides, they that are *against Him*, and his *false Prophets*, are but a very handful of *Saints*, who have the *Spirit* of *Christ*, and through his *Spirit* discern Them, and oppose Them; and for so doing are *despised* and *hated* of all the World.

Wherefore it is a harder matter to try the *false Prophets*, than we are well aware of. And yet, as hard as it is, the *Apostle*, by the *Spirit*, hath given us a *manifest* and *certain Rule of Tryal*: And this is the third general thing I named.

3. *Point.* *The Third Point.*

The Rule of Tryal. To wit, *The sufficient Rule, whereby the true Church may thoroughly try the Spirits and Prophets, how cunningly and subtilly soever they are disguised*; and this he lays down, *verse* 3.

Hereby know we the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God: And every that confesseth not that Jesus

Christ

Christ is come in the Flesh, is not of God, &c.

A two-fold understanding of this Scripture.

Now this *Scripture* we may understand *two* ways.

1. Of a *right Knowledge* of *Jesus Christ* in his own Person.
2. Of a *true Receiving* of this *Christ* into us by *Faith.*

1. *Of a right knowledge of Christ.*

First. *Of the right Knowledge of Christ in his own Person.*

1. *That true God.*

1. For whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the Flesh,* &c. This gives us to understand, that he is true *God,* and *was* before he *came* into the Flesh.

2. *That true Man.*

2. Whereas he saith, *Every Spirit that confesseth that Christ is come in the Flesh;* This gives us to understand, that he is *true Man,* our very *Brother,* partaker of the same Flesh and Blood with us.

3. *That both are united in Him in one person.*

3. Whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the Flesh,* &c. This also gives us to understand, that in *Him, true God* and *true Man* are *united* into One inseparable *Person.*

4. *The End wherefore this excellent Person came into the World: Whence flows the Knowledge of his Offices.*

4. Whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the Flesh,* &c This gives us occasion to consider the *End* of his Coming; seeing *God* did not become *Man* in *vain,* or for some *slight Cause,* but that he might *Redeem* unto God, all those whom the *Father* had *Elected* in Him, and save them perfectly from the Law, Sin, Death and Hell: And hence we may rise up to conceive of his *Offices,* to wit, of his *Priestly, Prophetical* and *Kingly Office,* and of the *Infinite Vertue* and *Efficacy* of them.

Now he that makes this *Confession* of *Jesus Christ,* from the *Revelation* of the *Father, is of*

God; and he that ſpeaks *otherwiſe*, is not of *God*.

Of a right receiving of Chriſt.

2. But Secondly, We may underſtand this *Scripture*, not only of the *true Knowledge* of *Jeſus Chriſt*, but alſo and eſpecially of the *true Receiving* of Him by *Faith*: *Every Spirit* (ſaith he) *that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God*; that is, he is of God, that *believes* and *acknowledges* that the Son of the *Living God* is come, not only into that *Humanity* of *Chriſt*, that was born of the *Virgin*, but alſo, that he is come into *Us*, and dwells in *Us*; according to theſe Scriptures, *That Chriſt may dwell in your Hearts by Faith*: And *Chriſt in you the Hope of Glory*: And *Know ye not that Chriſt is in you, except you be Reprobates*, &c. Wherefore the *true Prophets* do not only acknowledge, that *Jeſus Chriſt* is come into his *own Fleſh*, but alſo into *theirs*, which by this means is made *His*; and that *Chriſt* is in *them*, of a truth, and dwells in *them*.

For *Anti-chriſt* himſelf, and his *Miniſters*, do all acknowledge, that *Jeſus Chriſt* is come into that Fleſh, which he did aſſume of the *Virgin*; but they will not confeſs, that *this is true, in Him, and in Us*: They will acknowledge, the *Myſtery of God manifeſted in the Fleſh*, as to *Chriſt* the *Head*, but they will deny it, as to the *Church* his *Body*: And ſo, whilſt they ſeparate the *Head* from the *Body*, and the *Body* from the *Head* in this Myſtery, they do *ſolvere Jeſum*, they diſſolve *Jeſus*.

I ſay ſome hold, that the *Eternal Word*, or *Divine Nature*, came indeed into that *Fleſh* which was born of the bleſſed *Virgin*, but they will by no means allow it to come into *Ours*, through our Union with him by Faith: Only they ſay,

Some

some *created Habits*, or *Gifts* of *Grace* come into us, or in our *Flesh*, but not *Christ himself*, or the *Divine Nature*, or *Son of the living God*. And so these Men set up these *Created Gifts* and *Graces* in the Members, instead of *Christ* Himself, the *Head*.

And yet these *Teachers* make a glorious Shew in the Flesh; and this is *Anti-christ*; to wit, when Men think that these *created Habits* of *Grace*, (which they fancy) will *renew*, *comfort*, *sanctifie* and *save* them; and so do make to themselves of Them, a glorious, but yet a false *Christ*.

Wherefore let us know, that he that denies Jesus Christ in the *Members*, is, though not so *great*, yet as *true Anti-christ*, as he that denies Jesus Christ in the *Head*: And he that denies *Christ* dwelling in our Hearts by Faith, to be, and to be alone, Wisdom, Righteousness, Sanctification and Redemption to *Us*, as he that denies Him to be the *Power*, *Wisdom*, and *Righteousness* of *God* in *Himself*.

The sum of this matter is this, That the *true Spirits* or *Prophets* do acknowledge, not only that *Christ* the Son of the Living God is come into that *Son* of *Man*, which was born of the *blessed Virgin*, but also that *Christ* is come into Them, and dwells in Them, as in his own true and proper Members.

And so, he that hath *Jesus Christ* dwelling in his *Heart*, is a *true Prophet*; and he that hath not *Christ* dwelling in his Heart, is a *false Prophet*, though his Knowledge and Religion be never so *high*, and *glorious*, and *holy* also in the *opinion* of the World. And this is the *chief Sign* and *Mark*, whereby we may know the

N.B

true Prophets and *true Christians*, from the *false Prophets* and *false Christians*.

Objection. *Object.* Now if any shall say, But how shall we *know* whether a Man hath *Christ* dwelling in his *Heart* or no? And so consequently, whe-he be a *true* or *false Prophet?*

Answer. *Answ.* I answer, You shall certainly know it, by the truth of the *Word of Christ* in him, and by the truth of the *Life of Christ*, in reference to his *Office* in the *Word*.

Signs where by the true Prophets are discerned from the false.

1. First then, the *true Prophets* are to be discerned from the *false*.

By the Truth of the Word of God in them.

The true Prophets speak the true Word of God.

For the *true Prophets* speak the *true Word* of *God*, even the *Word* of *Wisdom*, the *Word* of *Righteousness*, the *Word* of *Life*, the *Word* of *Power*, the *Word* that is able to *save*, which is the true *Gospel Word*. For this is the *Covenant* that *God* hath made with *Christ* and his *Seed*, saying, *Isa.* 59. 21. *My Spirit which is upon thee, and my Word which is in thy mouth, shall never depart out of thy Mouth, nor out of the mouth of thy seed, nor out of the Mouth of thy seeds seed, from henceforth and for ever.*

Thus in Christ:

And this was perfectly fulfilled in *Christ*; for *that* Word, which in the *beginning* was *with God*, and *was God*, was made *Flesh* in him, and *dwelt* in him; and out of *that* Word *Jesus Christ* spake all that ever he *spake*; his whole *Doctrine* did flow from that *Eternal Word* which dwelt in him.

And his Disciples.

And *Christ* communicated to the *Disciples* the same *Word* which he had received, as he saith, *John* 17. 8. *I have given to them the Words that thou*

thou gaveſt me, (that is, the Word of Righteouſneſs and Life) *and they have received them, and have known ſurely, that I came out from thee, and they have believed that thou didſt ſend me*; and ſo that Word, which they *Themſelves* received by Faith, they alſo held forth to *Others*, as *John* ſaith, 1 *John* 1. 1. *That which was from the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled, of the Word of Life, declare we unto you.*

And to this alſo *John* the *Baptiſt* gives Teſtimony, *John* 3. 34. Where he ſaith, *He whom God hath ſent ſpeaketh the Words of God*, not the Words of *Men*, or *Angels*, but of *God*; and this is *true*, both in *Chriſt* and in his *Seed*.

The falſe Prophets ſpeak not the Word of God, but their own, or other Mens Words.

But now the *falſe Prophets* ſpeak not the Word of *God*, for they have it not in their *Hearts*; but what Word they have in their *Hearts*, that they ſpeak; and ſo they ſpeak the Words of their *own Reaſon*, *Wiſdom* and *Righteouſneſs*, or of *other Mens*; but beyond *Humane Things* they do not go, whether they pretend to *high Notions* on the one hand, or to ſound *Orthodox Doctrine* on the other hand.

Now of this, *true Chriſtians* are to take ſpecial *notice*; becauſe, as the *true Word* of God is the greateſt *Commodity* to the Church that can be, and brings the *preſence* of *Chriſt*, and all the *things* of *Chriſt* along with it; ſo the *Word* of *Man* is the greateſt *Miſchief* to the Church that can be; for it brings *Anti-chriſt*, and his *Kingdom*, and all his *Things* along with it. And thus doth vain *Philoſophy*, and *School Divinity* (which is an unlawful mixing of Philoſophy with the outward Letter of the Word) *pervert* all things in

in the Church of *carnal* and *false Christians.*

2. *They speak it by the true Spirit of God.*

2. As the the *true Prophets* speak the *true Word* of God, so also they speak it by the *true Spirit* of God, and not by their *own Spirit*: and thus did *Christ*, who saith of himself, *The Spirit of the Lord is upon me, for he hath annointed me to preach the Gospel*, and so he spake the *Word* of *God* by the *Spirit* of *God.*

And *Christ* commanded his *Disciples* to stay at *Jerusalem* till they had received the *Spirit*, and *then* to go forth and *preach*; because he *knew* they could not preach *Gods Word* aright, without *Gods Spirit*; and also *Christ* saith of all the *Faithful*, that *it is not they that speak, but the Spirit of their Father that speaks in them*; yea, and the *whole Gospel* is called, the *Ministration of the Spirit.*

And so in the right sence of it.

Now the *true Prophets*, speaking the *Word* of God by and in his *Spirit*, do also speak it in the *Right sence*, and after the *true mind of Christ*, as *Paul* saith of himself, and of other Believers who had received the *Spirit*, *We have the mind of Christ.*

The false speak without the Spirit.

But the *false Prophets*, though they speak the *Word* of the *Letter* exactly, and that accordingly to the very *Original*, and Curiosity of *Criticisms*, yet speaking it without the *Spirit*, they are *false Prophets* before *God* and his *true Church*; seeing all *Right Prophesie* hath proceeded from the *Spirit* in all *Ages* of the World, but especially it must so proceed in the Days of the *New Testament* wherein *God* hath promised the largest effusion of his *Spirit.*

And so do mistake the mind of Christ.

And they speaking the *Word* of the *Letter* without the *Spirit*, do wholly mistake the *mind* of Christ in *all*, and under the *outward Letter* of

the

the Word of *God*, do only bring in the *mind of Man*. And this is one of the greateſt *Deluſions*, and moſt miſchievous *ſnares* that can be laid in the Church, to bring in the *Word* of Chriſt without the *mind* of Chriſt, yea, to bring in the *word* of Chriſt, againſt the *mind* of Chriſt, and according to the *mind* of *Anti-chriſt*: this is the *effectual operation* of Error, whereby all Hypocrites and falſe Chriſtians are *deceived*, and that without all *hope* of recovery.

And thus you ſee, that the *true Prophets* bring the *true Word*, and bring it alſo by the *true Spirit*, and this manifeſts them to be of *God*: but the *falſe*, either bring not the *true Word*, or if they bring the *Word* in the *Letter*, yet they bring it without the *Spirit*, and thus it is manifeſt, *they are not of God*.

Object. But ſome will object here: If a Man preach the *Word* in the *Letter*, even Good, Sonnd and Orthodox *Doctrine*, no doubt but ſuch a Man is to be *heard*, and he may do much *good* in the Church, though he wants *Chriſt's Spirit*: This I have heard from very many, who have thought they have ſaid *ſomething*.

Objection *Whether a Man deſtitute of the Spirit, may not be a profitable Preacher.*

Anſw. But to this I anſwer: That they who want *Chriſts Spirit*, which is the *Spirit of Propheſie*, though they preach the *exact Letter* of the *Word*, yet are *falſe Prophets*, and not to be heard by the *Sheep*.

Anſwer.

1. Becauſe under the *New Teſtament*, we are not to regard the *Letter* without the *Spirit*, but the *Spirit* as well as the *Letter*, yea, the *Spirit* more than the *Letter*: and therefore *Paul* ſaith, that *Chriſt* ſhall deſtroy *Anti-chriſt* with the *Spirit of his Mouth, and the Brightneſs of his Coming*: he ſcarce takes any notice of

the *Letter*, but calls the true preaching of the *Gospel*, the *Spirit of Christ's Mouth*, or the *Ministration of the Spirit*. And therefore the *spiritual People* cannot joyn to *that* Ministry, where the *Spirit of Christ* is wanting, though there be the *outward Letter* of the Word in it.

2. They that preach only the *Outward Letter* of the Word without the *true Spirit*, they make all things *Outward* in the Church, and so carry the People, with whom they prevail, only to *Outward Things*, to an *Outward Word*, to *Outward Worship*, *Outward Ordinances*, *Outward Church*, *Outward Government*, &c. whereas in the *true Kingdom of Christ* all things are *Inward* and *Spiritual*, and all the *true Religion of Christ* is written in the *Soul* and *Spirit* of Man, by the *Spirit of God*; and the *Believer* is the only *Book*, in which *God* Himself writes his *New Testament*.

3. They who preach the *Outward Letter* of the Word, though never so *truly*, without the *Spirit*, do (as hath been said) wholly mistake the *Mind* of Christ in the *Word* for want of the *Spirit*, which is the only *true* and *infallible Interpreter* of his Mind; and so under the *Outward Letter* of the Word, preach their *own* Mind, and not *Christ's* Mind; and do make all the *Scriptures* serve their own Turns, even their own Worldly Ends and Advantages, and nothing else.

4. They that preach the *Outward Letter* of the Word without the *Spirit*, can with *such* a Word both live *Themselves*, in all the *inward Evils* of corrupted Nature, and allow *Others* to do so too. And thus the *Gospel*, which in the *Spirit* of it, is the *Judgment of sin*, is made in

the

the *Letter* of it, the *Covering* for ſin, and the *Encourager* of it; ſeeing ſuch Men, who have the *Letter* of the Word in their Mouth, do live in the *inward Corruptions* of their Hearts, more *ſecurely* and *quietly* than other Men.

5. Laſt of all, let us know, that whoever doth agree with *Chriſt*, never ſo exactly in the *Letter*, and yet differs from him in *Spirit*, is a very *Anti-chriſt*. And therefore when the *Devils* in him that was Poſſeſſed, ſaid to Chriſt, *We know thee who thou art, the holy One of God*, and ſo agreed very exactly with the *Goſpel* in the *Letter*, yet Chriſt *forbad them to ſpeak*, becauſe they ſpake not by a *right Spirit*. And Chriſt hath ſaid, *Whoever is not with me*, (that is, in the Spirit) *is againſt me*, though he have the ſame *outward Letter*, of the Word with him.

And ſo, as Chriſt builds up his *Church* by his *Spirit* through his *Word*; ſo *Anti-chriſt* builds up his *Church* by the *Word* without the *Spirit*: and *Chriſts* Church and *Anti-chriſts* do often differ very *little* or *nothing* in *Word* or *Letter*, yet do always *infinitely* differ in *Spirit*.

Wherefore to *conclude*, Let us know, that *that* Church that hath the *Word*, if it wants the *Spirit*, is *Anti-chriſts Church*; and that *that Miniſtry* that uſeth the *Word*, and wants the *Spirit*, is *Anti-chriſts Miniſtry*; and that all Works, Duties, Prayings, Preaching, Faſting, Thankſgiving, *&c.* witho *Chriſt's Spirit*, are nothing but the very *Kingdom of Anti-chriſt*, and the *Abomination of Deſolation*. *N. B N B N. B*

The ſecond general Rule of the Tryal of Spirits.

And ſo I proceed to the *ſecond* general Rule of *Tryal*, which I propounded, whereby we may diſcern the *true Prophets* of *Chriſt*, from the *falſe Prophets* of *Anti-chriſt*, and that is:

By

By the Truth of the Life of Christ, in reference to his Office *in the Word.*

The true Prophets are known by the truth of the Life of Christ.

And *here* I shall give you *many Tryals*, how you may certainly know and discern the *false Prophets* of *Anti-christ* from the true, humble, and faithful *Ministers* of *Jesus Christ*.

And the *Lord Jesus Christ*, before *whom* we are all present this day, and before whose *Tribunal* we shall all be Judged, He knows, that I shall not *purposely* speak any thing at this time, either to *please my self*, or to *displease You*; but I shall desire to speak all out of very *faithfulness* to Him, who *hath remembred me when I was in low condition, for his Mercy endureth for ever.*

1. *Sign*

The *first Sign* then, whereby the *true Prophets* may be discerned from the false, is this:

The true Prophets sent of Christ.

First, the *true Prophets* are all *sent of God.* So was *Moses* whom God *sent* to the children of Israel, and bid him tell them, that *I AM, even the God of Abraham, Isaac and Jacob, hath sent him to them*; and he gave him a proportionable measure of his *Presence*, to cause them to believe it. And *Christ* a greater *Prophet* than *Moses*, even the *Head* of all the Children of God, said by *Isaiah*, chap. 48. 16. *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning, and now the Lord and his Spirit hath sent me.* And every where in the *Gospel*, He still declares, how *he came not of Himself, but his Father sent him.*

And as the *Father* sent *Christ*, so *Christ* sends all his *Seed*, the *true Ministers* of the Gospel, as is manifest, *John* 20. 21. where Christ said to his Disciples, *As my Father sent Me, so send I You*;

You; which he ſpake not only touching *Them*, but touching *All* that ſhould believe in his Name through their Word; And *Paul* alſo ſaith, *Rom.* 10. 15. *How ſhall they teach except they be ſent?* So that *true Preaching* comes from *true Sending*, and this comes from the *Grace* of God.

God hath not committed the choiſe of his Miniſters to any ſort of Men.

Now I deſire you farther to take notice, that *God* hath reckoned the *Choiſe* of his *Miniſters*, one of the *weightieſt* things that belong unto his *Kingdom*; wherefore he would never commit the *truſt* of this to any *Sort* of *Men* whatſoever. Yea, *Chriſt* himſelf did not *chooſe* his Diſciples at his own *Humane Will*, but only at the *Will* of *God*, and therefore was much in *Prayer* before he choſe them.

And the *Apoſtles* themſelves durſt not of *Themſelves*, when they were all met together, *chooſe* any one into the room of *Judas*, but they betook themſelves to *Prayer*, and deſired the Lord to ſhew whom *He had choſen*. And *Acts* 13. The *Spirit ſaid*, *ſeparate me* Barnabas *and* Saul *for the work whereunto I have called them*. And *Paul* tells the *Galatians*, that he was an Apoſtle, *not of Men, nor by Men, but by Jeſus Chriſt and God the Father*.

By all which *Scriptures* we may *perceive* what care the Lord hath always had, to ſend his *own Miniſters* Himſelf into his *own Church*, and would have his *true Church* receive no Miniſters but ſuch as *He ſends* them.

He ſends them himſelf.

And the *great* and *chief* ſending into the Church is from *God Himſelf*, as we ſee in *Moſes*, and all the *Prophets*, and in *Chriſt Himſelf* the *Head* of them, and in all the *Apoſtles*, and in all *Believers*.

Now

By the Truth of the Life of Christ, in reference to his Office *in the Word.*

The true Prophets are known by the truth of the Life of Christ.

And *here* I shall give you *many Tryals*, how you may certainly know and discern the *false Prophets* of *Anti-christ* from the true, humble, and faithful *Ministers* of *Jesus Christ*.

And the *Lord Jesus Christ*, before *whom* we are all present this day, and before whose *Tribunal* we shall all be Judged, He knows, that I shall not *purposely* speak any thing at this time, either to *please my self*, or to *displease You*; but I shall desire to speak all out of very *faithfulness* to Him, who *hath remembred me when I was in low condition, for his Mercy endureth for ever.*

1. *Sign*

The *first Sign* then, whereby the *true Prophets* may be discerned from the false, is this:

The true Prophets sent of Christ.

First, the *true Prophets* are all *sent of God.* So was *Moses* whom God *sent* to the children of Israel, and bid him tell them, that *I AM, even the God of Abraham, Isaac and Jacob, hath sent him to them*; and he gave him a proportionable measure of his *Presence*, to cause them to believe it. And *Christ* a greater *Prophet* than *Moses*, even the *Head* of all the Children of God, said by *Isaiah*, chap. 48. 16. *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning, and now the Lord and his Spirit hath sent me.* And every where in the *Gospel*, He still declares, how *he came not of Himself, but his Father sent him.*

And as the *Father* sent *Christ*, so *Christ* sends all his *Seed*, the *true Ministers* of the Gospel, as is manifest, *John* 20. 21. where Christ said to his Disciples, *As my Father sent Me, so send I You;*

You; which he spake not only touching *Them*, but touching *All* that should believe in his Name through their Word; And *Paul* also saith, *Rom.* 10. 15. *How shall they teach except they be sent?* So that *true Preaching* comes from *true Sending*, and this comes from the *Grace* of God.

God hath not committed the choise of his Ministers to any sort of Men.

Now I desire you farther to take notice, that *God* hath reckoned the *Choise* of his *Ministers*, one of the *weightiest* things that belong unto his *Kingdom*; wherefore he would never commit the *trust* of this to any *Sort* of *Men* whatsoever. Yea, *Christ* himself did not *choose* his Disciples at his own *Humane Will*, but only at the *Will* of *God*, and therefore was much in *Prayer* before he chose them.

And the *Apostles* themselves durst not of *Themselves*, when they were all met together, *choose* any one into the room of *Judas*, but they betook themselves to *Prayer*, and desired the Lord to shew whom *He had chosen*. And *Acts* 13. The *Spirit said*, *Separate me* Barnabas *and* Saul *for the work whereunto I have called them*. And *Paul* tells the *Galatians*, that he was an Apostle, *not of Men, nor by Men, but by Jesus Christ and God the Father*.

By all which *Scriptures* we may *perceive* what care the Lord hath always had, to send his *own Ministers* Himself into his *own Church*, and would have his *true Church* receive no Ministers but such as *He sends* them.

He sends them himself.

And the *great* and *chief* sending into the Church is from *God Himself*, as we see in *Moses*, and all the *Prophets*, and in *Christ Himself* the *Head* of them, and in all the *Apostles*, and in all *Believers*.

Now

The proof of his sending them.

Now the *proof* of a Mans *sending* from God is *this*, to be *annointed* with the *Spirit*: as *John* 20. 22. When Christ said to his Disciples, *As my Father sent me, so send I you*, He *breathed* upon them, and said, *Receive the holy Spirit*: For his *Father* sent him *only* by pouring out *his Spirit* on him; and he sends them so *only*; and he that saith, *The Unction of the Spirit alone is not sufficient for the Ministry of the New Testament*, he denies *Christ* and his *Apostles* to have been *sufficient* Ministers, and he *perverts* the *Scripture*, and *seduces* the People.

Now the *true Teachers*, through the *pouring* forth of the *Spirit* on them, they do truly know *Christ Himself*, and the great *Mystery* of the Gospel, and all the *things* that are freely give nus of *God*; and they are also filled with *Love* to their *Brethren*, and are enabled to *confess* the *Truth*, and to *do* thereafter, and to *contemn* the *World*, and patiently to *suffer* rebukes, *&c.* all which is a *sufficient Proof* of any ones Sending from God.

And thus the *true Prophets* are all *sent of God*, which is their great comfort and support in all trouble and difficulties, because *he that sends them, is still with them. Lo* (saith Christ) *I am with you always, to the end of the* World.

The false Prophets run without sending

But now on the *contrary*, the *false Prophets* and *Ministers* of *Anti-christ* are *not sent of God*, but are sent and appointed by *Men*, and that thro' their *own* desire, and seeking. And of such the *Lord* complains, *Jer.* 23. 21. *I have not sent these Prophets, yet they ran; I have not spoken to them, yet they propheſied:* But *because I sent them not, neither commanded them, they shall not profit this People at all, saith the Lord*, v. 32.

And

And *Christ* saith, *Many false Christs, and false Prophets, shall* arise: *i. e.* are not sent of *God*, but shall arise of *Themselves*. And *Paul* saith to the *Elders* of the Church of *Ephesus*, Acts 20. *Out of your selves shall Men* arise, *speaking perverse things, to draw Disciples after them.* They *arise of Themselves*, they are not *sent of God*.

Now *such Teachers* as these do usually *spring* up in the Church, through *Academical Degrees*, and *Ecclesiastical Ordination*; which two *things* have *poured* forth into the Church whole *swarms of false Prophets*, and *Anti-christian Ministers*, never sent of God, nor annointed of his Spirit, to the *irreparable damage, prejudice*, and *ruin* of the People and Nations who have received them, with their *false* and *perfonful Doctrine*.

Wherefore all those *Teachers* who are not *sent of the Lord* and his *Spirit*, but arise of Themselves, and come into the Church in the *strength* and *might* of their *Degrees* and *Orders*, they are all *false Prophets*.

The Second Sign.

The *true Prophets*, who are *sent of God*, take all their *Warrant* and *Authority* from *God*, for what they teach, and do not at all regard *Men*, or build on *Them*. And this hath all along made the *true Teachers* so *bold*, and so *confident*, in the Name of God, against the World and worldly Church: So *Isaiah* 50. 4, *&c.* saith, *The Lord God hath given me the tongue of the Learned, that I should know how to speak a word in due season to him that is weary; he wakeneth morning by morning; he wakeneth my ear to hear as the Learned.*

True Prophets take all their warrant from God in what they teach.

The learn'd, i.e. they who are taught of God, and have heard and learned of the Father: who are the learnedest Men in the World, whatever the foolish and ignorant World saith to the contrary.

The

The Lord hath opened mine ear, and I was not rebellious, neither turned away back.

For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face as a Flint, and I know I shall not be ashamed.

He is near that justifies me; who will contend with me? Let us stand together, who is mine Adversary? Let him come near me.

Behold the Lord will help me; who is he that shall condemn me? Lo they all shall wax old as a garment, the moth shall eat them up. See here the admirable confidence of a *Teacher sent* from *God.*

And so also our *Lord Jesus Christ* in the days of his *flesh*, how *bold* was He in his Ministry, coming in the Name of the Lord, and having his Authority and Doctrine from Him! how *boldly* did he reprove the *Scribes* and *Pharisees*, the chief Teachers of the *Jewish* Church! And what a clear and glorious *Confession* of the Truth of *God*, did he hold forth against all their *Opposition* and *Contradiction?*

And the *Apostles*, when the Rulers, Elders, and Scribes, and *Annas* the High Priest, and *Caiaphas*, and *John*, and *Alexander*, and all the *kindred* of the High Priest were gathered together, and threatned them, and straitly charged them, to preach no more in *that* Name, they answered, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard*, Acts 4. v. 19.

And so *Wickliffe*, *John Hus*, and *Luther*, who were sent of God, did take all their *Authority* from God *alone*, and so were *bold* and *confident*, each of them in their time, against the *whole World.*

But

But now the *false Prophets*, who come of *themselves*, and by the sending of *Men*, they do all by the *Authority* and *Warrant* of *Man*; and accordingly do joyn themselves together, by *secular Power*, to bring about their *Doctrines* and *Designs* in the Church; and from the *civil Authority* they procure Leave and Power to publish their *Doctrine*, and set up their *Discipline* in the Church, and to suppress what ever is *contrary* thereto; and without this *Worldly License* and *Authority*, they neither *can* nor *dare* do any thing: And are never *bold*, but when the *Authority* of *Man* is for them. But the *true Prophets* (as hath been said) do only take their Authority from *Christ* for what they *teach*, and are bold in his Name *only*, to hold it forth: And so after they have *published* the Word in *Faith*, in the *same Faith* they leave the *Maintenance* and *defending* of it to him alone, whose Word it is; and they neither *publish* it for Man's *commanding*, nor *smother* it for Man's *forbidding*.

False Teachers take all their Authority from Man.

Wherefore those *Teachers*, who have not their *Warrant* from *Christ* for their Doctrine, and are not *bold* in his *Name* alone, but do *derive* all their Authority and Encouragement from *Men*, to speak and act in the things of God, they are all *false Prophets*, and *Ministers* of *Anti-christ*.

The Third Sign.

3.

The *true* and *faithful Teachers*, as they are *sent* of *God*, and take their *Authority* from *God*, so in all their Doctrine, they only hold forth *Jesus Christ*. And this they have learned from *God* Himself.

True Prophets, they only preach Jesus Christ.

For the *Father* speaking immediately from *Heaven*, preached nothing but *Christ*, saying,

This

This is my beloved Son, in whom I am well pleased, hear him: And this he ſpake *thrice* from the *Excellent Glory*; manifeſting, that He himſelf had no *Higher* thing, nor no *Other* thing to declare to the World, than his Son *Jeſus Chriſt*, in whom alone are hid all the *Treaſures* of all true and ſpiritual *Wiſdom* and *Knowledge*.

The *Son* alſo in all his Miniſtry, only declared who *Himſelf* was, whom the *Father* had given to the *Elect Church*, ſaying, *Pſal. 2. I will publiſh the Decree, whereof the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee:* And in all his Miniſtry only declared *Who* he was, and to what *End* his *Father* had given him, ſaying, *I am the Bread of Life, which cometh down from Heaven; he that cometh to me ſhall never hunger; and he that Believeth in me ſhall never thirſt:* And, *I am the Way, the Truth, and the Life; no Man cometh to the Father but by me.* And all his *Doctrine* and *Works* were to this *end*, that we might believe that *Jeſus is the Son of God*, and that believing in him, we might have *Eternal Life*.

Non dixit Chriſtus ſuo primo Cœtui, Ite & prædicate mundo Nugas; ſed verum illis dedit Fundamentum; & illud tantum ſonuit in ore Ipſorum. *Dantes.*

The *Apoſtles* alſo of the Lord, after they had received the *Spirit*, did go up and down the World, only preaching *Jeſus*, and *Repentance*, and *Remiſſion of ſins in his Name*.

And *Paul*, a laborious Preacher, through the Grace of God, did renounce and reject all his *Worldly Learning*, and all his *Humane Accompliſhments* and *Excellencies* in the *Miniſtry* of the *Goſpel*, and preached nothing but the *right Knowledge* of *Chriſt*, and *right Faith* in Him, as He himſelf teſtifies, *Phil.* 3. 7. *&c.* ſaying, *What things were gain to me, thoſe I counted loſs for Chriſt; yea doubtleſs, and I count all things but loſs for the Excellency*

Excellency of the Knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith; That I may know Him, and the Power of his Resurrection, and the Fellowship of his Sufferings, and be made conformable to Him in his Death, if by any means I might attain to the Resurrection from the Dead.

And he also tells the *Corinthians*, that he desired to *know nothing amongst them, but Jesus Christ and him crucified.*

And thus the *true Teachers* preach nothing but Christ, and Him they preach, not according to their own *Humane* Conceptions and Apprehensions, but according to the *Revelation* they have received from the *Father* by the *Spirit.*

The false preach nothing less than Christ.

But on the contrary, the *false Teachers* preach nothing less than *Christ*, and *Faith* in him: But they *chiefly* teach the *Law*, and *Moral Doctrine*, and *Works*, or else *Philosophy*, and *Philosophical Subtilties* and *Speculations*, which yet the *Apostle* hath expresly forbidden, *Col.* 2. 8. saying to the Faithful, *Beware lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Elements of the World, and not after Christ; for in Him dwells the fulness of the Godhead bodily; and ye are compleat in Him, who is the Head of all Principality and Power:* And so we need not turn from *Christ* to *Philosophy*, that vain Deceit.

Wherefore they who Preach not the *Mystery* of *Christ*, through the *Revelation* of the Father,

and the Spirit, but *Moral Vertues and Vain Philosophy*, instead of Christ, are all of them *false Prophets*, and *Ministers* of *Anti-christ*.

4. *The Fourth Sign.*

The true Prophets preach Christ for love, and not for gain.

The *true Ministers* and *Prophets* of *Christ*, as they only hold forth *Christ*, so they hold him forth only for the *Love* of *God*, and their *Brother*, and not for any *worldly Profit* or *Gain*.

Thus *Christ* taught his Disciples, out of the *Love* of *God*; as he saith, *I delight to do thy Will, O my God, yea thy* Law *is within my Heart*; that is, his *Love to God*. And also out of *Love to his Brother*; for *having loved his own, he loved them to the end*; and out of this *Love* taught Them; as he saith, *I have called you Friends*; *for whatsoever I have heard from my Father, I have declared unto You*.

And as he taught out of *Love Himself*, so he hath commanded all *His Seed* to teach one another, out of the same *Love*, and hath given them his *Spirit*, which is *Love*, that thereby they might *Love* both *Him*, and their *Brethren*; and therefore Christ (knowing how difficult a Work it was, to feed his Sheep with the *right* and *sound Doctrine* of the *Gospel*; and that none could or would perform this, except they loved *Christ* from their very Heart root) said thrice to *Peter*, *Peter, dost thou Love me? dost thou Love me? dost thou Love me? Then feed my Sheep, my Lambs, my Sheep:* And *Paul* saith, *The Love of* Christ *constrained him to teach the Gospel*. And the *fruit* of the Spirit, in all Believers, being *Love*; in this *Brotherly Love*, they serve one another in the Gospel.

And

And as Christ himself did not *sell* his Spiritual Travel to his *Church*, for Worldly *Profit* or *Gain*; no more do his true *Seed* and *Servants*; for saith *Paul*, Acts 20. 33. *I have coveted no Man's Silver, or Gold, or Apparel; yea your selves know, that These Hands have ministred to my Necessity, and to Them who were with me:* And 2 Cor. 12. 14. *Behold the third time I am ready to come to you, I will not be burdensome to you, for I seek not Yours but You.* And v. 17. *Did I make a Gain of you, by any of them whom I sent unto you? Or did* Titus *make a Gain of you? walked we not Both in the same Spirit?*

And thus the *true Teachers* do not seek any *Temporal Gain* or *Commodity*, from the Hands of Men by their *preaching*, but do truly and chearfully teach out of the *Love of Christ*, and their *Brother*.

The false Preach for Gain, and not for Love of Christ.

But on the contrary, the *false Teachers*, though they do not teach the *Gospel* (being destitute of the Spirit) but *Vain Philosophy* and *Humane Doctrines* instead of it, yet will they *live by the Gospel*, and not by the Labour of their Hands, in a lawful Calling; they will have the *Temporal Goods* of the Church, and yet not minister the *Spiritual Treasure* of it; and what they do minister they do it for *Reward*, as it is written, *Micah* 3. 11. *The Priests teach for Hire, and the Prophets divine for Money; and he that puteth not into their Mouths, they even prepare War against him.*

And to shew they Preach for the *love of Gain*, they are brought up to the *Ministry* as to a *Trade* to live by; and they run in this way, from *one* Place to *another*, from a *Lesser* to a *Greater* Living, and where they may *Gain* most of this

World, *there* will they be sure to be: Yea, so much are they addicted to their *Worldly Advantage*, that they had rather *Christ's Kingdom* should never be *set up* in the World, nor *Anti-christs* never be *thrown down*, than suffer any *Loss* or *Diminution* in their Profit, Power, Dignity, Authority, or in any Worldly thing, whereof they have got the *Possession* and *Injoyment*.

Wherefore they that teach *Christ*, not for the *love of Christ*, and their *Brother*, but for *Temporal Gain*, and Worldly Advantage *only*, are all of Them *false Teachers*, and *Ministers of Anti-christ*.

The Fifth Sign.

5. The *true Teachers* teach Christ to others, as they have been taught him of God, only for the *Glory of God*, and not out of *Vain-glory*. Wherefore Christ said of himself, *John* 8. 50. *I seek not mine own Glory*. And *John* 7. 18. *He that speaketh of himself seeketh his own Glory; but he that seeketh the Glory of him that sent him, the same is true, and no unrighteousness is in him:* So that whoever speaketh from *God*, seeketh *Gods Glory*: And so also *Paul* saith, 1 *Thess.* 2. 6. *Nor of Men sought we Glory, neither of You, nor yet of Others.*

The true Prophets Teach for the Glory of Christ, and not for vain Glory.

So that true *Teachers* do not preach the Word to win to themselves *Glory* in the World, and *Praise*, and *Applause* from Men; but do rather seek the *Glory of God* by their Doctrine, though *Hypocrites* and *Carnal People*, for this cause do *deride* and *scorn* them.

But on the contrary, the false *Teachers* seek above all things their *own Glory* by the *Ministry*, and to this end,

The false seek their own Glory, neglecting Christs.

1. They

1. They get to themſelves *Titles* and *Degrees* in the Univerſity, for their *pretended Knowledge in Divinity* above other *Chriſtians*; and by theſe *Degrees* they get the *uppermoſt* Seats in the *Synagogues*, and Greetings in the *Markets*, and are called of Men, *Doctor*, *Doctor*, which Chriſt hath expreſly forbidden in his *Goſpel*.

2. Having got ſuch *Titles*, they go forth in their *own Name* as Men of *approved* Religion, Learning, Reputation and Worth, and for *ſuch* they make account the World ſhould receive them.

3. They eſpecially deſire to Preach to *Rich* Men, and *Great* Men, and Men in *Place* and *Authority*, that from *Them* they may have Protection, Favour, Preferment, and a Quiet Life, and care not much to Preach to the *poor*, *plain*, *mean* People, by whom they can expect no Worldly Advantage.

4. To this end alſo, they ſpeak in the Words which *Man's Wiſdom* teacheth, and ſo mingle *Philoſophy* with *Divinity*, and think to *credit* the Goſpel with *Terms of Art*, and do *ſprinkle* their *Sermons* with *Hebrew*, *Greek*, *Latin*, as with a *Perfume* acceptable to the Noſtrils of the *World*.

In a word, they Preach all things in a *Pleaſing Spirit* to the World, that they by all may get *Glory* to *Themſelves*, and may be accounted, with *Simon Magus*, ſome *Great Ones*: And in all this, they ſhew they ſpeak of *Themſelves*, and not of *God*; ſeeing they ſeek not *God's Glory*, but their *Own*; for, *He that ſpeaketh of Himſelf, ſeeketh his own Glory.*

Wherefore they who by their Miniſtry do not ſeek the *Glory of God* alone, and of his *Son* Je-

ſus Chriſt, but ſeek their *own Glory*, and the *Praiſe of Men*, as the *Clergy* generally do, and not leaſt of all in this *Place*, They are all of them *falſe Prophets*, and *Miniſters of Anti-chriſt*.

6. *The Sixth Sign.*

The true Prophets endure Reproaches and Perſecutions with Meekneſs.

The *true Preachers* and *Miniſters* Chriſt, when they are Oppoſed, Reſiſted, Slandered and Perſecuted for the *Word's* ſake, they endure it with all *Meekneſs*, *Humility* and *Patience*. Thus Chriſt endured all the Reproches, Contradictions, Revilings, and Perſecutions from the *Jews*; and *when he was reviled, reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly*, 1 Pet. 2. 23. And *Paul* ſaith of himſelf to the *Corinthians*, 1 Cor. 12. 12. *You had the ſigns of my Apoſtleſhip in all Patience.*

The falſe are angry againſt the Reproofs of the Word.

But on the contrary the *falſe Teachers*, when any Truth is preached that they *know* not, or that is againſt their *Gain* or *Glory*, they *ſnarl* and *bark* at it, and *bite* Them that bring it. And therefore ſaith *Paul*, *Beware of Dogs*, Phil. 3. 2. not Dogs by *Nature*, but by *Practice* and *Condition*. Now a *curſt Dog* lying on a *rich Garment*, or *ſoft Carpet*, at his eaſe, as long as he may *lye ſtill* he is very *quiet*, but if you would *remove* him from his place, he ſoon *ſnarls* and *flyes* at you, and ſhews of what *mettle* he is made. So the *falſe Teachers*, who have gotten a *carnal* Knowledge of the *Word*, and have thereby gotten *Preferment*, and great *Advantages* in the World, they lye *quiet* on theſe *ſoft things*, as long as they may lye *ſtill*; but if any ſeek by the *Word of God* to rouze them up from theſe things, they

riſe

riſe up like *angry Dogs*, and *bark* at them, and *rend* them, as much as they *can* or *dare*.

Wherefore *thoſe Teachers* who cannot patiently *ſuffer wrongs* for the *Word's ſake*, but on the *contrary*, when they are reproved by the *Word*, and their *Sheeps Cloathing* pull'd off, even their falſe *vizard* of Religion, do preſently grow *impatient* and *furious*; and they that *bark* and *foam* againſt the late revealed *Truth*, which toucheth them very near, they all are falſe *Teachers* and *Miniſters of Anti-chriſt*.

The Seventh Sign. 7.

The *true Prophets*, and *Miniſters* of Chriſt, do not *force* any body to *hear* them, and *obey* their Doctrine againſt their *Wills*, neither do they vex and trouble them with *Secular Power*, who will not *obey* them, and be *ſubject* to them; but they *leave* all ſuch People as they *found* them, leſt they ſhould *ſeem* by their Doctrine to ſeek any *worldly* thing.

The true Prophets force no body to hear them againſt their wills.

Thus Chriſt when he taught the *Goſpel*, ſtill cryed out, *He that hath Ears to hear, let him hear*; and he that had not *Ears to hear*, he did not *puniſh* him: And again ſaith Chriſt, *If any Man will be my Diſciple, let him deny Himſelf, and take up his Croſs and follow me*; and ſtill left Men to their own *Freedom*, whether they would be his *Diſciples* or no.

And as Chriſt did thus Himſelf, ſo he left the ſame thing in *command* with all his true *Diſciples*; and when he ſent them forth to Preach, *Matth.* 10. he charged them ſaying, *Whoever will not receive You, nor hear Your Words, when you depart out of that Houſe or City, ſhake off the duſt of your Feet, as a Teſtimony againſt them*;

he doth not bid them if they be *refused*, to betake themselves to the *Secular Power*, to get *Authority* from thence to stay and abide there, *whether they will or no*, or otherwise to *punish* them, but bids them only to *shake off the dust of their feet*, that they might know, they came not to them for the *Love* of *Earthly things*. And when the *Apostles* out of a *false zeal* would have had Christ to have commanded *Fire* to have come down from *Heaven* to have *destroyed* them that would not receive Him; he plainly *reproved* them saying, *Ye know not of what Spirit ye are; for the Son of Man is not come to destroy Mens Lives, but to save them.*

It is recorded in the life of *Simon* and *Jude* the *Apostles*, as both *Gulielmus de sancto Amore*, and *John Hus* relate, *That when the chief Ruler was very angry with those who defamed the Doctrine of those Apostles, and in great zeal commanded a great Fire to be made, that such Opposers might be cast into it, The Apostles fell down before the Emperour, saying*, We beseech you (Sir) let not Us be the Authors or Causers of this Destruction, who are come to publish the Doctrine of Eternal Salvation; neither let Us who are sent to Revive those who are Dead through Sin, become the Killers of those who are Alive.

The false force Men by the power of the Magistrate.

Wherefore *those Teachers* who for Worldly Advantage sake, will *force* Themselves upon those Men *against* their *Wills*, who will not *Willingly* receive them; and will *provoke* the *Worldly Powers* and *Magistrates* to *punish* those who will not *hear* and *receive* Them and their Doctrine, they all are *false Prophets* and *Ministers of Anti-christ*.

The

The Eighth Sign.

8.

The true Prophets are content that others should teach as well as they.

The *true Teachers* are content that *Others* should teach as well as *They*, and would not make a *Monopoly* of the *Ministry* to themselves alone, for Worldly Advantage sake.

Thus our *Lord Jesus Christ* did not content Himself to preach the Gospel *alone*, but he sent forth *Others*, as his Father sent forth him, yea, he *pours* forth his *Spirit* on all *Flesh*, that *Sons*, and *Daughters*, and *Servants*, and *Handmaids* may propheſie, and ſo *Knowledge may cover the Earth, as Waters the Seas*: And to make the World *willing* to receive *ſuch* Teachers, he ſaith, *He that receiveth You, receiveth Me*; *and he that receiveth Me, receiveth Him that ſent Me.*

And when *Eldad* and *Medad* upon whom the *Spirit* of the *Lord* did reſt, did *propheſie* in the Camp of *Iſrael*, without asking any *Licenſe* from *Moſes*, and one told *Moſes* of it in great diſpleaſure, and *Joſhua* thereupon wiſhed *Moſes* to *forbid them to Propheſie*, then *Moſes* the meek ſervant of the Lord replied, *Envieſt thou for my ſake, would God* (ſaith he) *that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them All*, Numb. 11. 29. And ſo the *Godly mind* of any *faithful Teacher*, deſireth to be *helped* in the work of the *Word*, that the precious *Truth* of the Goſpel, which he himſelf *alone* cannot ſufficiently expreſs, *all* Mens *tongues* might declare. And ſo they do not *envy* in *Others* thoſe *Spiritual* Gifts which God hath given *them*, but do wiſh, that *Every Man* had a Mouth and Wiſdom given him, to declare the *Myſtery* of the *Goſpel*, and the *infinite* Love, Mercy, Wiſdom, Truth, Power, Redemption, and Salvation of God by *Jeſus Chriſt*,

Christ, which cannot by *all* Mens Tongues be *sufficiently* publiſhed in the World.

Farther, as no *worldly Prince* or *Magiſtrate* hath ſuch unlimited Power over the *Goods* of the People, as to *forbid* them to give *corporal Alms* to them that ſtand in need, as occaſion is miniſtred; no more hath any *Power*, whether *Eccleſiaſtical* or *Civil*, ſuch Dominion over the *Word* and *Truth* of God, written by the *Spirit* in the hearts of Believers, but that they may at *all times*, and upon *all occaſions*, miniſter *ſpiritual Alms* to them who ſtand in need, by the *teaching of the Goſpel*.

The falſe would have none to teach but themſelves, and their own Tribe; leſt their gain ſhould be prejudiced.

Wherefore *thoſe Teachers*, who are *envious* that any ſhould preach the Word but *Themſelves*, and their *own Tribe*, as they call it, (becauſe they get great *Worldly Advantage* thereby, whereas *otherwiſe* they would be contented that any ſhould preach) and ſo would have the *civil Magiſtrate* only to *Licenſe Them* to be Preachers, becauſe of their *Degrees* and *Orders*, and to forbid all *Others*, they all are *falſe Teachers*, and *Miniſters of Anti-chriſt*.

The Ninth Sing.

9. The true Prophets are willing to ſuffer for the Truth they preach.

The *true Teachers* do not only teach the Word, but are alſo ready to *ſeal* to the Truth of it, with their *Eſtates*, *Liberties*, and *Lives*.

Thus did *Jeſus Chriſt*, as was foretold by *Iſaiah*, Chap. 50. 5. where Chriſt ſaith by his Spirit, *The Lord hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the ſmiters, and my cheeks to them who plucked of the hair; I hid not my face from ſhame and ſpitting.* And in the days of his *fleſh*, how willingly did he ſeal to the Truth of his *New Teſta-*

ment

ment Doctrine with his *Suffering*, and ſuffered himſelf to be *apprehended* by the hands of Men, and to be *crucified*, when he could have commanded *Legions* of *Angels* for his Succor, if he had pleaſed, and would not have made *uſe* of his own *infinit* and *almighty Power*.

And this *ſubmiſſion* and *willingneſs* to ſuffer for the Truth, *Chriſt* hath commanded all his *Diſciples*, ſaying, *He that will ſave his life, ſhall loſe it; and he that will loſe his life for my ſake ſhall ſave it:* And *if any man will be my Diſciple, let him deny himſelf, take up the croſs, and follow me:* And again, *I ſend you forth as ſheep among wolves, and ye ſhall be brought before Kings and Rulers for my Names ſake*, that is, for the *true* and *ſpiritual Teaching* of the Goſpel.

Now as nothing will procure us more *enmity*, than the *ſpiritual* holding forth of the *Goſpel*, which will cauſe the *worldly Church* to caſt out our *Name* as evil, and to caſt our *Perſons* out of their Synagogues, yea, and alſo to *kill* us, when they can get Power; ſo if we be *true Teachers*, muſt we be ready and willing to *ſuffer* all this for *Chriſt's* Name ſake.

Wherefore *thoſe Teachers* who imbrace the *Height* and *Honour* of this *Life*, and will not *own* the Goſpel of Chriſt, *farther* than they may thereby procure to themſelves *credit*, *reputation*, *profit*, and *preferment* in the World; and to this end, in *doubtful* and *difficult* times carry themſelves ſo *ſubtilly*, that what ever Party ſhall prevail, they may ſtill ſtand on their *legs*, and injoy their preſent Proſperity and Preferment, and ſo are neither *hot* nor *cold*, neither truly *for* the Truth, nor openly *againſt* the Truth, but ſeek by all ſubtil means to *decline* the *Croſs* of *Chriſt*. *The falſe teach to avoid ſuffering.*

And

And though in Christ *himself*, they *praise* his meanness, plainness, simplicity, suffering, and cross, yet They themselves are *delicate*, and cannot indure these things for Christ's sake in *Themselves*, but bend and frame the whole course of their *Ministry* so, as they may obtain all *good* things from the World, and *avoid* and *escape* all *Evil* things from it; these all are *false Prophets*, and *Ministers* of *Anti-christ*.

By these *nine* Signs (for I shall name no more now) may the *true Prophets* and *Ministers* of *Christ* be manifestly distinguished and discerned from the *false* ones of *Anti-christ*, by all the *true People* of God, who have received his *Spirit*.

Now let *God* and his *Word* be *true*, and every Man a *lyar*.

Two Uses. And now I shall make but two *Uses* of this Discourse briefly, and so *conclude* for this time. And the *first* shall be to Those of You, who are *Spiritual* Christians; and the *second* to the *carnal* Clergy.

1. Use. *To Spiritual Christians.* *First*, You who are *true Believers*, and *Spiritual Christians*, may *judge* aright, by what you have heard, of the *present Clergy*, or *common Ministry of the Nation*; and may see by the *clear Light* of the Word, that they, for the *generality* of them, are not *true*, but *false Prophets*; not the *Ministers* of *Christ*, but of *Anti-christ*; not *sent* of God, nor *annointed* by his Spirit, but ordained and appointed by Men, at their own *desire* and *seeking*, for Worldly Advantage sake; Men who *stand* and *minister* in the *Church*, only in the strength of their *Academical Degrees*, and *Ecclesiastical Ordination*, but do not stand and feed the People,

People, In the *ſtrength of the Lord*, and in the *Majeſty of the Name of their God.* And this *corrupt Miniſtry*, or *carnal Clergy*, have *deceived* the People and Nations, with a *corrupt* and *carnal Underſtanding* of Chriſt, and of the Scriptures, and of the Kingdom of Chriſt, and of the Government of his Kingdom, and of all the things of Chriſt: Yea, they have under the *name* and *pretence* of *Chriſt* ſet up a Church to *Anti-chriſt* every where, and do continually miſ-lead *Thouſands* of poor Souls, and carry them captive to *Hell*, and that under the *colour* and *pretence* of Religion.

And this, I ſay, is the *great Evil* in theſe *falſe Teachers*, that under the *Name* of *Chriſt*, they fight againſt Chriſt, and under the Name of the *Word*, they fight againſt the Word, and under the Name of the *Church*, they fight againſt the Church: And this is a *grievous Abomination* of *Deſolation* in the Temple of God, that they who ſhould be the *chief* for the Truth, are the chief *againſt* it; and that they who ſhould be *faithful Witneſſes* to the Holy Truth of Chriſt, ſhould prove *lying Witneſſes* againſt it. If a *prophane Perſon*, or *Heathen* ſhould do this, it would be *Wickedneſs* and *Impiety* even in them; but this is *horrible Abomination*, and *Anti-chriſtianiſm* in the Church of Chriſt; that *They*, who are come into it as *Friends*, and have obtained the *chief* Places in it, ſhould yet under this *vizard* be indeed very *Enemies*, and *Seducers*, and *Hinderers* of the Word of *Chriſt crucified.* Wherefore ſaith the *Truth* againſt ſuch, *Pſal.* 55. 12. *It was not an Enemy that reproached me, then I could have born it; neither was it he that hated me, that magnified himſelf againſt me, for then I would have hid my*

my ſelf from him; but it was Thou, a man, mine equal, my guide, and my acquaintance; we took ſweet counſel together, and walked unto the Houſe of God in company, &c.

And ſo theſe *falſe Teachers* are theſe *familiar Enemies*, who exerciſe all their *hatred* under the pretence of *Love*, all their *Enmity* under pretence of *Friendſhip*, and practiſe all their *Wickedneſs* under a form of *Godlineſs*; and by this *ſubtilty* have they *deceived* the World. They will not *plainly* contradict the words of the Prophets, Apoſtles and Chriſt, in the *Letter* of it, but will praiſe it, and ſpeak well of it; but yet they are *utter Enemies* to the *true* and *ſpiritual* Meaning of it, both in their *Lives* and *Doctrine*: And the more theſe Men make a *ſhew* of Religion and Holineſs, the *greater Anti-chriſts* they be in the *Church*.

Wherefore to *You* who are true *Chriſtians*, and have received an *Annointing* from God, this is the Word and Charge of God, *Come out from among Them, my People, and touch not the Unclean Thing*; that is, *their carnal Doctrine*; have nothing to do with ſuch *Prophets* and *Miniſters*, but remember what Chriſt ſaith, *John* 10. that *His Sheep hear his Voice, and will not hear the Voice of Strangers; for they know the Voice of Strangers.* And if any of you live in any *Town* or *Pariſh*, where ſuch *falſe Prophets* are, though they go under the Name of *Godly* and *Orthodox*, yet touch not the *Unclean Thing*; but know, that it is *better* for you Believers to aſſemble together among your ſelves, though you be but *few*, than to communicate with the *falſe Prophets* in their *falſe Ordinances*; ſeeing Chriſt hath promiſed his *Preſence* to his Believers, even where but *two or three*

three meet together in his Name; yea, hath ſaid, *If any two of you ſhall agree together to ask any thing on Earth, it ſhall be done of my Father which is in Heaven.* And if you, having theſe *promiſes*, ſhall meet together among *your ſelves*, in the Name and Spirit of Chriſt, in the *Uſe* of the *Word* and *Prayer* of *Faith*, lo *Chriſt himſelf* will be with You; and though you be but *few*, yet are you the *Church of the living God*, the *Pillar* and *Ground* of *Truth*, and of that very *Church*, againſt which the *Gates* of *Hell* ſhall not prevail. And thus much to you *ſpiritual Chriſtians.*

2. Uſe. *To the carnal Clergy.*

2. And now for the *carnal Clergy*, or *falſe Prophets*, their *burden* is this, from the *Lord*: You have *run* when You were not *ſent*, You have ſaid, *Thus ſaith the Lord*, when the *Lord* hath not ſpoken by *You*; *You* have *grieved* the Hearts of the *Faithful*, and *ſtrengthened* the Hands of the *Wicked*: *You* have been forward to advance the *Form* of *Godlineſs*, whilſt you have been bitter Enemies to the *Power* of it: *You* have *deceived* the Nations, and made them *drunk* with the Cup of the *Wine* of your *Fornications*; you have done more againſt *Chriſt* and his *true Church*, and more for *Anti-chriſt* and his *falſe Church*, than *all* the People in theſe *Nations* beſides. Wherefore this is the *Word of the Lord God to You*, throughout all your quarters, That the *Nations* ſhall not much longer be *deceived* by you, nor *buy* any more of your *Merchandize*; for your *Wine* is the *poyſon of Dragons*, and the *cruel venom of Asps*; your *Doctrine* being the Word of *Philoſophy*, and not of *Faith*; after the mind of *Man*, but contrary to *Chriſt's* mind; to ſet up *Your ſelves* and your own *Intereſt*, to the *prejudice* of *Chriſt's* Word and People. Wherefore how much *you* have

have *glorified* your ſelves, and lived *deliciouſly* by this Trade, of *making Merchandize of the Word of God*, ſo much *Torment* and *Sorrow* ſhall *God* give you, and your *Plagues* ſhall come upon you in a *Day*, and your *Judgment* in an *Hour*; and your *Lovers* ſhall not be able to *help* you, nor the *petitioners* for you, to *uphold* you; but *God* ſhall bring you down *wonderfully*, by the clear Light of his Word, and his mighty and unreſiſtable *Providence* accompanying it; and the *World* ſhall tremble and wonder at the Noiſe of your *Downfall*; and the *Heavens*, and holy *Apoſtles*, and *Prophets*, ſhall rejoyce over you, when *God* ſhall avenge their Cauſe upon you. And the *Lord* will ſave his *Flock*; and they ſhall be no more a *Prey* to you, neither ſhall *you* any more ſerve your ſelves of *them*. And he will ſet up *one Shepherd* over them, even *Jeſus Chriſt*; and *he* ſhall feed them, and be their Shepherd. And till theſe things be *fully* brought to paſs, you ſhall be cloathed with *Trembling*, when you ſhall perceive the *Lord* is riſen up, to *perform* all theſe things, according to his *Word*.

And now for *concluſion*, If *any* of You, or *moſt* of You, or *all* of You, are offended at theſe things, in ſuch ſort, that you cannot contain your ſelves from *anger* and *bitter zeal*, I do *intreat* you, to *conſider* ſeriouſly, how much *better*, and more *profitable* to your *Eternal Salvation* it would be, for you to *reſiſt* and to *refrain* from ſuch *Evil* and *Unchriſtian* Paſſions, and that *you* would rather (if there be any hope) return to your own *Hearts*, and try your *Works*, and *repent* before our *holy* and *righteous Lord*, and return *truly* and *ſpeedily* to *Chriſt*, from *Anti-chriſt*, leſt you be inwrapped, both in his *temporal* and *eternal* Deſtruction.

And thus much was delivered to the Univerſity Congregation *in* Cambridge, *for a* Teſtimony *againſt them, except they* repent. *The reſt, for the* ſubſtance *of it, was delivered elſewhere in the* Town, *as followeth. Anno* 1653.

THE

THE Tryal of Spirits.

1 John. 4. 1, &c.

Believe not every Spirit, &c.

IN this *Scripture* we have noted these *six* things.

1. That the *Apostle* gives the *Faithful* notice of a *Great Evil* risen up, *Many false Prophets are gone into the World.*

2. He prescribes them a *sufficient Remedy* against that Evil, *Believe not every Spirit, but try*, &c.

3. He gives them *a right Rule for Tryal*, vers. 2. and 3.

4. He shews with *Whom* those *false Prophets*, who come in the Spirit of *Anti-christ*, should not prevail, to wit, with none of the *true Children of God*, vers. 4.

5. With *Whom* they should prevail, to wit, with the *Worldly* and *Carnal* People, *ver.* 5.

6. He shews, How the *Spirit* of *Truth* and *Error* may be known in the *People*, as well as in the *Teachers*, vers. 6.

Of the *three* first of these *Points*, I have spoken *already*, in the *University Congregation*. The *last time* I spake of the *third thing*, that is, *The Rule of Tryal*, how the *false Prophets* may be known and discerned from the *true*: And I gave forth clearly and plainly out of the Word of God, *Nine Signs* to distinguish them, not One

of which can possibly be *contradicted*, but by the *Spirit* of *Anti-christ*, or by the *prophane* and *ignorant World*: And then I also delivered *Two Uses*, the one to *Spiritual Christians*, and the other to the *Carnal Clergy*, all which you may have recourse to, in the former *Discourse*.

But how *these things* have since vexed and tormented the *false Prophets*, you very well know; and how exceedingly *grieved* and *angry* they are, that *this* Word of God should be taught the *People*, and that in *their* Presence. Unto which *Word of Christ*, they say by their *Deeds*, as *Satan* in the *possessed* said once to *Christ himself in words*, Mark 1. 24. *Let Us alone, what have We to do with Thee, thou* Jesus *of* Nazareth? *Art thou come to destroy Us? I know thee who thou art, the Holy One of God.* This *Unclean Spirit* knew, and acknowledged Christ to be the *Holy One of God*, and yet would have *Nothing to do with Him*, because he was come to *Destroy him*. So these *false Prophets* cannot choose but acknowledge (in their *Hearts* at least) that the Word that hath been taught them, is the *Holy Word of God*, but yet (they say) *What have We to do with it?* for it is come to *destroy Us*. For the more the *Word of Christ* is held forth in the *clearness* and *plainness* of the *Gospel*, the more doth it *destroy* Them, and their Affairs: Their *carnal Clergy*, flowing from the *Anti-christian Fountain* of the *Universities*; their *Ecclesiastical Assemblies*, arising out of the *Clergy*; their *Presbyterian Government*, springing up out of their *Ecclesiastical Assemblies*; their *National Church*, the product of their *Presbyterian Government*; together with their *Worldly Power* and *Domination*, their *High Titles*, their *Scarlet Robes*, their *Divinity Degrees*,

grees, &c. I ſay, the *Word* of the *Goſpel* comes with full *Might* and *Mind* to deſtroy all theſe, and all their *other* Things, in which their Souls *delight*, as bringing *worldly* Profit, Power, and Honour to them. Wherefore this *Word*, which *abaſes* and *caſts down* Them, and all their Things, and *exalts* Chriſt *alone*, and all his Things, they cannot endure; but do account it their *reproach* and *ſhame*, and ſay to it, *What have We to do with Thee, thou Holy Word of God?* for thou art come to deſtroy Us; and ſo, againſt this *Word*, they are angry, and inraged at no *ordinary* or *humane Rate*, but as *David* ſaith, *Pſal.* 59. *They belch out with their Mouth, and make a noiſe like a Dog, and go up and down full of Pride, Curſing and Lying. But the Lord laughs at theſe Heathen, and hath them in deriſion, for he ſeeth the Day is coming, when they ſhall wander up and down for Meat, and grudge if they be not ſatisfied.*

Now this *behavour* of theirs, towards the *Word of God*, is plainly foretold, *Rev.* 16. *ver.* 10, 11. where it is ſaid, That *when the God of Heaven poured forth his Vial by the fifth Angel, on the Seat or Throne of the Beaſt, his Kingdom was full of Darkneſs, and they gnawed their Tongues for pain, and blaſphemed the God of Heaven, becauſe of their Pains and their Sores; and yet repented not of their Deeds.* Now the *Throne* of the *Beaſt* in theſe *Nations*, are the *Univerſities*, as the *Fountain* of the *Miniſtry*; the Vial poured on them, is the *true Word of God*, or the plain and ſimple *Goſpel*, which is the *Word* of *Faith*, than which, Nothing is more *grievous* to them who have been bred up in *Philoſophy*, and in the Knowledge, Wiſdom, Learning, Righteouſneſs and Spirit of the *World*: Now the *primary event* of the

nB

We